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HEBREW SYNTAX

REV. J. D. WYNKOOP

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OF
HEBREW SYNTAX

BY

REV. J. D. WIJNKOOP

Litt. Hum. Cand. in the University of Leyden,
Rabbi of the Jewish Congregation in
Amsterdam.

TRANSLATED FROM THE DUTCH

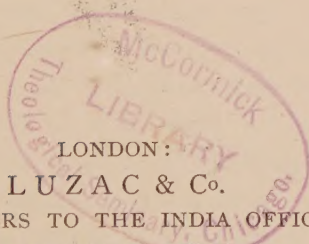
BY

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LETTER OF COMMENDATION

FROM

HIS EMINENCE CARDINAL VAUGHAN

Archbishop of Westminster.

~~~~~

MY DEAR DR. VAN DEN BIESEN.

You have followed the example of the great St. Jerome who acquired his knowledge of the Hebrew tongue by becoming a learner under Jewish doctors, and now you are about to render assistance to others by translating the work on Hebrew Syntax drawn up by your Hebrew master the Rev. J. D. WIJNKOOP, Rabbi at Amsterdam.

You tell me that this Syntax promises great linguistic merits. I much regret that upon this point I can myself form no opinion. But I have confidence in your judgment on such a matter. And of this I am certain that you will be rendering a great public service to the Church in England if you help to promote the study of the Bible languages, especially the Hebrew. One of the pressing needs of the Church in England is a Catholic school abreast of the times and of the

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latest researches in all that concerns Biblical science. This I have a strong hope to see established. There are many growing up like yourself, enamoured of these studies. It is for you who possess knowledge to do all that you can to promote the formation of such a Catholic school.

Believe me

Your faithful & devoted servant,

HERBERT CARDINAL VAUGHAN.

---

## AUTHOR'S PREFACE.

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By publishing a Dutch Manual of Hebrew Syntax I believe I am corresponding with the wish of many of my countrymen. At least I have heard several complaints of the want of such a book. I had moreover in my Manual of Hebrew Grammar (Edition Joachims-thal, Amsterdam 1888) promised to undertake the composing of a Syntax.

As regards the plan I have adopted in my Manual of Syntax I should like to draw attention to the following points. I need scarcely remark that I have consulted and utilised existing works bearing on the subject. Yet in the treatment of certain chapters I have thought it necessary to work independently for reasons which on comparison would be obvious.

This applies in the first place to my treatment of the infinitive and participle of the verb. As I could not accept the existing opinions concerning them, I have preferred to adopt a simpler theory arising from their unique twofold character of *verbum* and *nomen*.

Further, the connecting of two verbs into one idea



appeared to me to require a more or less original treatment, while in the manner of dealing with the *status constructus* and ה' סִיּוּץ certain alterations seemed to me desirable.

The terminology, moreover, for naming the cases, such as we find in the classic and modern languages, has in so far it was possible been intentionally avoided. This plan I adopted, because in Hebrew scarcely any trace can be found of the so called flexion of the *nomina*, by which the various cases are expressed. The *status constructus* which most of all would remind us of them, on the one hand differs from them because of the alteration of vowels, and the abbreviation instead of prolongation of words, and on the other hand it is capable of expressing so many cases, that it cannot well be identified with one or more of them.

Finally, it should be observed that I have ventured to divide this Manual in a manner different to that usually adopted, by first considering the different parts of the sentence, and then its construction.

J. D. WIJNKOOP.

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## TRANSLATOR'S PREFACE.

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This volume, as the title indicates, is not intended to be a complete or exhaustive work on Hebrew Syntax. By treating of its primary principles, its aim is to initiate students into its more difficult problems and to prepare them for more profound and comprehensive works.

The Manual is based upon the Hebrew text as determined by the Massorah, irrespective of the demands of textual criticism.

The translation of this Manual has been undertaken from motives of gratitude for the valuable instruction received from the author in time past, and from a desire to introduce to English students a Hebrew Syntax, the work of one so eminently qualified for the task, the author having been Professor of Hebrew at the Israelitish Seminary in Amsterdam for upwards of 25 years, besides giving proof of his Hebrew scholarship in his three essays "עֵתָּה" "The signification of the adverb אֵן" and "דְּרָכֵי הַנְּסִיגָה" sive *Leges de accentus Hebraicae linguae*

ascensione", the latter of which was published both in Latin and Hebrew.

For the defects in translation and any errors that may have crept into this little work, the translator trusts to the kind indulgence of the reader, and will be grateful for corrections.

C. VAN DEN BIESEN.

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# HEBREW SYNTAX.

## PART I.

### N O M E N.

#### CHAPTER I — THE NOUN.

##### § 1 Gender of the noun.

1) With living beings, the feminine gender is either formed through the appending of a feminine termination to a masculine noun, as פָּרָה *cow* from פָּר *ox*, or expressed by a different word, as אָב *father* אִם *mother*. (See author's grammar § 54, Spelling and derivation of nouns.)

There also are nouns (*communia*) which remain unchanged when used as feminine, the gender of which, therefore, can be distinguished only by the construction; e. g. חֲמִשָּׁה בָּקָר (masc.) *five oxen* Ex. 21, 37; חֲמִשָּׁה בָּקָר עֹלֹת (fem.) *the herd giving suck* Gen. 33, 13; גְּמִלִים בָּאִים (masc.) *camels coming* Gen. 24, 63; גְּמִלִים מֵיִנְקוֹת (fem.) *milch camels* Gen. 32, 16.

2) The gender of other nouns again cannot even be distinguished by the construction. These always have the

same gender whether they are used for masc. or fem. (*epicoena*); e. g. רֹב שְׂכֹל *a bear bereaved of her whelps* Hos. 13, 8; Prov. 17, 12; אֲלוֹפֵינוּ מִסְבָּלִים *our cows are with young* Ps. 144, 14. In this manner קָלֵב *dog*, וְאֵב *wolf*, are always constructed as masc., but אֲרֵנְכָה *hare*, חֲסִידָה *stork*, יוֹנָה *dove*, as fem.

Rem. 1 רַב *she bear* is once found *fem.* in construction: וַתֵּצֵאנָה שְׁתֵּימָה רָבִים *and there came forth two she bears* 2 Kings 2, 24.

Rem. 2 Even in cases where a proper word exists to express the *fem.*, the *masc.* is sometimes used instead of the *fem.* e. g. חֲמֹר *she ass* 2 Sam. 19, 27; אֵיל *hind* Ps. 42, 2. An example of this in the case of a human being occurs once Gen. 23, 4, where מֵתָהּ refers to a woman.

3) Besides those instances, in which the feminine form is required, there are others where it is used by preference:

(a) to express an abstract idea by means of an adjective used as substantive; e. g. רָעָה *calamity*; נְכוּנָה *steadfastness* Ps. 5, 10. This often occurs especially in the plur.; as גְּדֻלוֹת *grandeur, haughtiness* Ps. 12, 4; רַבּוֹת *much* Ps. 40, 6; הָאוֹתִיוֹת *the future* Jes. 41, 23; (The pronouns הִיא, זֹאת are frequently used for the indefinite *this, that*.)

(b) to express a collective idea; e. g. דָּג *a fish* דָּגָה *fish*, אֲרֵם *a traveller* אֲרָמָה *a caravan*, עֵץ *a tree* עֲצֵה *timber* Jer. 6, 6; גּוֹלָה *exiles*, יוֹשְׁבֵהָ *inhabitants* Jes. 12, 6; אֹיְבֵהָ *enemies* Michah 7, 8, 10.

Hence we find the poetic forms: בְּנֵי צִיּוֹן = בֵּית צִיּוֹן; בְּנֵי בֵּית יְהוּדָה = בֵּית צוּר; בְּנֵי בֵּית עַמּוֹ = בֵּית יְהוּדָה.

**Rem. 3** With certain words, on the contrary, we find just the opposite, viz. that the *fem.* denotes an *individual* object while the *masc.* is used in a *collective* sense; e. g. שַׁעֲרָה *a hair* שַׁעַר *hair*; אֲנִיָּה *a ship* אֲנִי *a fleet* 1 Kings 9, 26.

4) The following are usually construed as *fem.*:

(a) names of countries and towns, and in general names which denote *land, town, court, way* etc.; e. g. אֶרֶץ *land*, חֶבֶל *earth*, עִיר *town*, דֶּרֶךְ *road*, חֲצַר *court*, צָפוֹן *north*, שְׂאוֹל *hades*.

**Rem. 4** But since the names of *countries* refer in the first place to the people who live in them, they are occasionally constructed as *masc.*; e. g. וַיֹּאמֶר אֵלָיו אֱדוֹם and *Edom said unto him* Num. 20, 18; יְהוּדָה נָפַל *Jehudah is fallen* Jes. 3, 8.

Yet even in these cases the *fem.* construction is not excluded; e. g. וַיִּתְּחוּק מִצְרַיִם and *the Egyptians urged* Ex. 12, 33; נַחָה אֲרָם *Syria resteth* Jes. 7, 2.

(b) names of members or parts of the body, both of men and animals, as רֶגֶל *foot*, בֶּטֶן *womb* etc.

**Rem. 5** Some names however of this class are usually constructed as *masc.*; e. g. פֶּה *mouth*, צַוָּאר *throat*, עֵרֶךְ *neck*, אֶף *nose*, and others occasionally, as לָשׁוֹן *tongue* Ps. 22, 16; יָד Ez. 2, 9; עֵין Zech. 13, 9.

(c) names of the powers of nature, as אֵשׁ *fire*, רוּחַ *wind*.

**Rem. 6** Yet שֶׁמֶשׁ *sun*, אֹר, *light*, mostly occur as *masc.*, perhaps because the *fem.* nouns חֶמֶה *heat*, and אוֹרָה *light* also exist.

(d) names of instruments, as חֶרֶב *sword*, נַעַל *shoe*.

## § 2 Number of the noun.

1) To express plurality the Hebrew language employs beside the ordinary plural-ending:

- (a) for *animate beings*, sometimes a totally different noun with a collective meaning; e. g. **שֶׁה** *a sheep*, **אַרְבַּע צֹאן** *four sheep* Ex. 21, 37; **שֹׁר** *an ox*, **חֲמִשָּׁה בָקָר** *five oxen* *ibid.*
- (b) for several nouns, the fem. form with a collective meaning. See § 1, 3 b.
- (c) for certain other nouns, the singular form, which then serves as a collective: **אִישׁ** *a man* and *men*, **עֵץ** *a tree* and *trees*, **רֶכֶב** *a chariot* and *chariots*.

**Rem. 1** Concerning **הַחֲדִירִיעָה** (definite article) with this class of *singularia* see § 3, 4.

2) *Dualia* and *pluralia* (*dualia* and *pluralia tantum*) are often employed where in other languages the *singular* is generally used:

- (a) for ideas of *space*, as **שָׁמַיִם** *heaven*, **מַיִם** *water*, **מְרִגְלוֹת** *place at the feet*, **מְרִאשׁוֹת** *place at the head*.
- (b) for certain parts of the body which express *extension* or *surface*, **פָּנִים** *face*, **צִנּוֹאִרִים** (as well as **צִנּוֹאֵר**) *throat*.
- (c) for ideas of *time*, as **חַיִּים** *life*, **זָקֵנִים** *old age*, **נְעָרִים** *youth*.
- (d) for *states* or *conditions of persons or things*, as **סְנוּרִים** *blindness*, **שְׁבוּלִים** *childlessness*.

**Rem. 2** *Pluralia* of this kind especially occur in poetry e. g. **עֲוֵנוֹת** *perverseness* Jes. 19, 14; **חֲשֵׁכִים** (*tenebrae*) *darkness* Jes. 50, 10; **אֲמִנִּים**

*faithfulness* Jes. 26, 2 תַּעֲנוּגִים (*deliciae*) *delight* Mich. 1, 16; חֲרָפוֹת *reproach* Ps. 69, 11.

(e) for ideas of *power, dominion, majesty* (pluralis majestatis) e. g. בָּעֲלִים *possessor*, Ex. 21, 29; אֲדֹנִים *lord* Jes. 19, 4; עֹשִׂים *creator* Ps. 149, 2; תְּרָפִים *penates*, קֹדֶשִׁים *the Holy One* Hos. 12, 1; Pr. 9, 10 (cf. Jos. 24, 19).

Rem. 3 All these nouns however (except תְּרָפִים) are found also in the singular. Concerning the construction of these *plurals* with adjectives see § 4, 13; and with verbs § 36, 3.

3) Of two ideas, joined into one by the *status constructus*, only the *nomen regens* (main idea) is placed in the plural; e. g. אִישׁ חֵיל *a courageous man*, אַנְשֵׁי חֵיל *courageous men*, בֶּן יְמִינִי *Benjamite*, בְּנֵי יְמִינִי *Benjamites*.

Rem. 4 Both words of the *st. constr.*, are very rarely found in the plural e. g. בְּתֵי כְלָאִים *prisons* Jes. 42, 22; and of yet rarer occurrence are the instances where the *nomen rectum* (subordinate idea) alone is placed in the plural, e. g. בְּיַת אֲבוֹת *families, tribes* Num. 1, 2.

4) When a noun with a plural suffix refers in the mind of the writer or speaker to each of the individuals designated by that suffix, it may as in English be placed in the singular; e. g. לְבַבְכֶּם *your heart*, יְמִינָם *their right hand*.

(5) With כָּל (*st. constr* of כָּל) = *all*, the noun belonging to it either stands in the sing. or plur.; e. g. כָּל אִישׁ, כָּל הָאָנָשִׁים *all men*, or is repeated in the sing.; e. g. כָּל אִישׁ וְאִישׁ *all men* (see § 4, 6; 13, 2.)

The same signification however is also obtained by

repetition of the noun in the sing. without כָּל (and this with or without ו *copulative*) e. g. אִישׁ אִישׁ or אִישׁ וְאִישׁ *all men*, דּוֹר דּוֹר or דּוֹר וְדּוֹר *all generations*.

6) The repetition of a noun (in the sing. or plur.) sometimes produces a distributive sense; e. g. עֶדְרַ עֶדְרַ *every drove* Gen. 32, 17; גְּבִים גְּבִים *full of trenches* 2 Kings 3, 16; and if necessary even with the *st. constr.* בְּאֵרֵת בְּאֵרֵת חֲמֹר *slime pits after slime pits* Gen. 14, 10 (§ 13, 2.)

7) The repetition of a singular noun without כָּל but with ו *copulative* may denote a diversity of kind; e. g. אָבֹן וְאָבֹן *a double weight*, לֵב וְלֵב *a double heart*.

8) *Names of materials* when placed in the plural designate either portions of such materials or things composed of them, as כֶּסֶף, *silver*; כֶּסֶּפִּים, *silver coins*, חֶטֶה, *wheat*; חִטִּים, *grains of wheat*. In like manner דָּם, *blood*, when considered as an organic unity, in the plur. is דָּמִים *blood that is shed, blood spots*; hence its meaning *blood guiltiness*.

9) The *plural form* is occasionally employed to express an indefinite singular, עַל הָרֵי אֲרָרָט *on one of the summits of Ararat* Gen. 8, 4; בְּעָרֵי גִלְעָד *in one of the cities of Gilead* Judges 12, 7.

Rem. 5 Concerning the plur. with ל *distributive* see § 18, 2.

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CHAPTER II — DETERMINATION OF THE NOUN.

ה' היריעה § 3

1) ה' היריעה generally takes the place of our definite article and is used to determine a noun.

It is however also used where nothing definite is intended:

(a) before names of well known materials, objects or classes of objects; e. g. בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב *on (the) cattle, on (the) silver, on (the) gold* Gen. 13, 2. In like manner we always say שָׂרַף בָּאֵשׁ *he burned it in (the) fire.*

(b) frequently in comparisons; e. g. בְּשֵׁלֶג בְּשֵׁנִים כְּחֹלֶעַ *as (the) snow as (the) wool as (the) scarlet* Jes. 1, 18; בַּסֵּפֶר *as a book.*

When however the noun is determined by an adjective ה' היריעה is omitted e. g. כְּפָנִי מִיֶּבֶס *as a carcase trodden under foot* Jes. 14, 19; בְּצִפּוֹר נֹדֶדֶת *as a wandering bird* Pr. 27, 8.

(c) frequently also with abstract ideas, or in the case of physical or moral evils; e. g. בְּסִגְוִים *with (the) blindness* Gen. 19, 11; חֹשֶׁךְ יְבֶסֶת אֶרֶץ *(the) darkness covereth the earth* Jes. 60, 2, or also when such evils are personified by a living being; e. g. הָאֲרִיָּה *a lion* 1 Kings 20, 36; הָאֲרִי *a lion* Amos 3, 12.

(d) in the well known expression וַיְהִי הַיּוֹם *it happened one day*, which is sometimes even more emphatically determined, וַיְהִי בַּיּוֹם הַהוּא Gen. 39, 11.

2) ה' היריעה is used moreover to change in a certain sense

a *nomen appellativum* into a *nomen proprium*, as אָדָם *man*, הָאָדָם *the first man*; אֱלֹהִים *God*, הָאֱלֹהִים *the (eternal) God*; נָהָר *river*, הַנָּהָר *the Euphrates*.

3) Hence, ה' הַיְדִיעָה is placed before names of mountains, towns, and rivers, of which the derivation is still so clear, that they can be thought of as *nomina appellativa*; e. g. הַלְבָּנוֹן (*the white mountain, the snow mountain*) (*the*) *Lebanon*; הָעֵי (*the heap of ruins*) *Ai*; הַגִּבְעָה (*the hill*) *Gibea*; הַיַּרְדֵּן (*the river*) *Jordan*.

4) Further, ה' הַיְדִיעָה is used before a singular noun with a collective sense to designate all the individuals implied by it; e. g. הַכְּנַעֲנִי, *the Canaanites* Gen. 13, 7; הָאִשָּׁה *the women* Eccles. 7, 26; מִשַּׁל הַמִּקְדָּמִי *the proverb of the ancients* 1 Sam. 24, 14. (see § 2, 1 c).

5) Finally, ה' הַיְדִיעָה is employed where a person or object is addressed, as מִקְהָל *Ye congregation* Num. 15, 15; הַזְקֵנִים *Ye elders* Joel 1, 2.

6) On the contrary ה' הַיְדִיעָה is often omitted in poetry before names of objects which are unique in their kind, as אֶרֶץ, שָׂאוֹל, תְּהוֹם. This also occurs in prose in certain well known and frequently used expressions as וְגָבַל *and the border*, אֹהֶל מוֹעֵד *the tent of meeting*.

7) Nouns which are already rendered definite by the *st. constr.* or by a suffix, do not take ה' הַיְדִיעָה. But if a noun, already definite by a *st. constr.* is to be further determined, the ה' הַיְדִיעָה then is placed before the *nom. rectum*; e. g. דְּבַר אֱלֹהִים *a word of God* הַדְּבַר הָאֱלֹהִים *the word of God*; לָחַת אֲבָן *stone tables*, הַלָּחִת הָאֲבָן *the stone tables*.

Rem. 1 ה' הידיעה is found in a few instances before the *nom. regens* of the *st. constr.* e. g. הַמִּזְבֵּחַ הַנְּחֹשֶׁת the brazen altar 2 Kings 16, 14; and sometimes also before a noun that has a suffix; e. g. הָאֹהֶלִי my tent Jos. 7, 21; הַמַּכֵּהוּ he that smote them Jes. 9, 12.

8) ה' הידיעה placed before the *nom. rectum* alone, serves also for those instances in which both ideas of the *st. constr.* have to be determined; e. g. דְּבַר הַמֶּלֶךְ the word of the king.

Rem. 2 In this case also ה' הידיעה is sometimes repeated before the *nom. regens*; e. g. הַיָּתֵד הָאָרֶג the pin of the weaver's beam Jud. 16, 14, and the *st. constr.* occasionally even omitted; e. g. הָאָרוֹן הַבְּרִית the ark of the covenant Jos. 3, 14 (Such expressions, however, are by authoritative commentators considered as pregnant e. g. הָאָרוֹן אָרוֹן הַבְּרִית (Conf. § 3, 4) 1).

9) The *nomen regens*, however, not unfrequently takes ה' הידיעה, when the *nomen rectum* is a *nomen proprium*, which cannot have ה' הידיעה; e. g. הָאֵל בֵּיתֵאל the God of Bethel Gen. 31, 13; הַגֶּפֶן שִׁבְמָה the vine of Sibma Jer. 48, 32; or when for other reasons the *nomen rectum* cannot have ה' הידיעה; e. g. הַקֶּבֶר אִישׁ הָאֱלֹהִים the grave of the man of God 2 Kings 23, 17; הַלְשֻׁכוֹת בֵּית ה' the chambers of the house of the Lord Ezra 8, 29.

10) Compound names of nations are considered as two nouns in the *st. constr.*; e. g. בֵּית הַבְּנִימִי the Benjamite בֵּית הַלְחֵמִי the Bethlehemite.

Rem. 3 Since כָּל is the *st. constr.* of כָּל it follows the rule of n° 7;

1) Confer also Dr. Driver's "Hebrew Tenses" § 190 Obs. (Translator).

e. g. **כָּל הָאָדָם** *all men*. If, however, its meaning is indefinite, e. g. *all kinds*, *any*, or distributive, as *every*, **הַיְדִיעָה** is omitted before the *nomen rectum*; e. g. **כָּל יוֹם** *every day* Ps. 7, 12; **כָּל עֵץ** *all kinds of trees*.

11) If a noun, which is already definite either by **הַ** or by the *st. constr.* or by a pronominal suffix, is to be connected with an attributive adjective or with another word used as an adjective or with an attributive pronoun or number, then the latter also must be determined by **הַיְדִיעָה**; e. g. **דָּבָר מְגָדֹל הַמֶּלֶךְ** *the great word of the king*; **הַמְּדַבֵּר הַגָּדוֹל**; **דָּבָרוֹ מְגָדֹל**; **הַמְּדַבֵּר הַגָּדוֹל**. The same rule applies to the case of a definite noun followed by a series of qualifications; e. g. **הַמִּרְאָה הַגָּדוֹל הַנּוֹה** *this great vision* Ex. 3, 3; **הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַמְּרָא** *the great, mighty and terrible God* Deut. 10, 17.

Rem. 4 Sometimes, however, **הַיְדִיעָה** is found before the adjective while it is omitted before the noun; e. g. **פָּרוֹת טוֹבוֹת** *the good kine* Gen. 41, 26; **בֵּר הַגָּדוֹל** *the great well* 1 Sam. 19, 22; **לְאִישׁ הָעֲשִׂיר** *unto the rich man* 2 Sam. 12, 4; **הָרִים הַגְּבוּהִים** *the high mountains* Ps. 104, 18; **בְּאַרְצוֹ הַרְחֵבָה וְהַשְׂמֵנָה** *in the large and fat land* Neh. 9, 35. This is of special occurrence with *numeralia ordinalia*; e. g. **יוֹם הַשִּׁשִּׁי** *the sixth day* Gen. 1, 31; **וּפָר הַשֵּׁנִי** *and the second bullock* Judges 6, 25. 2).

2) Expressions such as **בְּדֶרֶךְ הַטּוֹבָה וְהַיְשָׁרָה** *in the way of virtue and righteousness* 1 Sam. 12, 23; **שַׁעַר הַפְּנִים** *the corner gate* Zech. 14, 10, should not be reckoned in this class of exceptions, because the words **הַפְּנִים** and **הַטּוֹבָה וְהַיְשָׁרָה** may be considered as nouns connected with **דֶּרֶךְ** and **שַׁעַר** in the *st. constr.*

**Rem. 5** The instances on the contrary where ה' הַיְדִיעָה is omitted before the qualification following a definite noun are very rare, and generally occur when the qualification is a demonstrative pronoun; e. g. רָעָה וְדָבָרָם רָעָה *the evil report of them* Gen. 36, 2; הַגּוֹיִם רַבִּים (the) many nations Ez. 39, 27; בַּלַּיְלָהּ הוּא *in that night* Gen. 19, 33; מִשְׁבַּעְתִּי זֹאת *this my oath* Gen. 24, 8; אֵלֶּה אֶתֵּי אֵלֶּה *these my signs* Ex. 10, 1.

The demonstrative pronoun וְ always remains without the article; e. g. הַדּוֹר וְ *this generation* Ps. 12, 8.

In the expression אֶחָד אֶחֶיכֶם *one of your brethren* Gen. 42, 19 ה' הַיְדִיעָה is left out before אֶחָד to signify that in the speaker's mind it was indifferent which of the two brethren should remain behind. The passages Gen. 43, 14 אֶחֶר אֶחֶיכֶם *your other brother*; and Num. 28, 4 אֶת הַכֶּבֶשׂ אֶחָד *one of the two sheep* may be taken as a further illustration of this remark (see however Talmud Babyl. Tract. Megilla f° 28<sup>a</sup>).

**Rem. 6.** It should be observed that Rule n° 11 applies exclusively to the *attributive adjectives*, for the *predicative adjectives*, do not take ה' הַיְדִיעָה, except to express a contrast in a very forcible manner; e. g. ה' הַיְדִיעָה הַצַּדִּיק וְאֲנִי וְעַמִּי הָרָשָׁעִים *the Lord is just but I and my people are sinners* Ex 9, 27; or when ה' הַיְדִיעָה has the force of אֲשֶׁר; e. g. מִי הַמְדַּבֵּר *it is my mouth that speaketh* Gen. 45, 12 (Conf. n° 13).

12) In certain expressions ה' הַיְדִיעָה has the force of a demonstrative pronoun, as הַיּוֹם *this day (hodie)*; הַפַּעַם *this time*.

13) When joined to a verb ה' הַיְדִיעָה has, (especially in later Hebrew) the signification of a relative pronoun; e. g. וְכָל הַחֲקָדִישׁ *and all that he had dedicated* 1 Chr. 26, 28. The same signification ה' הַיְדִיעָה often has when placed before a participle; e. g. הַמְלַמֵּד *who teacheth* Ps. 144, 1. One instance occurs of ה' הַיְדִיעָה connected with a pre-

position  $\text{אֲשֶׁר עָלֶיהָ הָעֵלִיָּה} = \text{τὸ ἐπ' αὐτῆς}$  and that which was upon it 1 Sam. 9, 24. <sup>3</sup>).

#### § 4 The adjective.

1) The adjective is either *attributive*, i. e. restricting the idea of its noun to those individuals possessing the qualification expressed by it, or *predicative*, i. e. affirming of its noun a certain property; e. g. *the gold of that land is good* Gen. 2, 12.

2) In comparison with its richness in nouns, the Hebrew language possesses but few adjectives. For example those denoting materials are almost wholly wanting, and the few instances which occur have the form of a passive participle, e. g.  $\text{אֶרְוֹ} = \text{cedrine}$  Ez. 27, 24 (derived from  $\text{אָרַן} = \text{cedar}$ );  $\text{נְחוּשׁ} = \text{brazen}$  Job. 6, 12 (from  $\text{נְחֹשֶׁת} = \text{brass}$ ). In order to supply this defect nouns are substituted.

3) When a noun takes the place of an attributive adjective, it is connected with the noun to be qualified in the *st. constr.*; e. g.  $\text{כֶּלִי כֶסֶף} = \text{(vessels of silver)}$  silver vessels;  $\text{אֲרוֹן עֵץ} = \text{(a chest of wood)}$  a wooden chest;  $\text{אֶחָד עוֹלָם} = \text{(a possession of lasting duration)}$  an everlasting possession Gen. 17, 8;  $\text{כְּהִי כִסְפָּר} = \text{(men of number)}$  nume-  
rable men, a few men viz. such as can easily be counted Gen. 34, 30;  $\text{אֶבֶן חַן} = \text{(a stone which finds favour, a stone of beauty)}$  a precious stone Pr. 17, 8.

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3) Concerning the last named example and Gen. 18, 21; 46, 27; Jes. 51, 10; Gen. 21, 3; 1 Kings 11, 9 see Driver, "Notes on the Hebrew text of Samuel" 1 Sam. 9, 24. (*Translator*).



4) In like manner the negation of an attribute may be expressed by means of a noun with **לֹא**, e. g. **בֶּקֶר לֹא** *a cloudless morning* 2 Sam. 23, 4; **זְרֹעַ לֹא עוֹ** *a powerless arm* Job 26, 2.

5) Nouns however are also employed in cases where suitable adjectives exist, e. g. **בְּגָדִים קֹדֶשׁ** = **בְּגָדִים קְדוּשִׁים** *sacred vestments* Ex. 28, 2; **צִיָּצָה נֹבֶלֶת** = **צִיָּצָה נֹבֶלֶת** *a withering flower* Jes. 28, 4; **תְּהַפְכוֹת רָעָה** = **תְּהַפְכוֹת רָעָה** *evil deceits* Pr. 2, 14; **אִשָּׁה רָעָה** = **אִשָּׁה רָעָה** *an evil woman* Pr. 6, 24; the noun **רָע** is often so used.

6) In all these instances the noun which is qualified is *nomen regens*, and that which serves as *adj. nomen rectum*. Sometimes however, especially in poetry, this order is reversed; e. g. **רַע מַעֲלָלֵיכֶם**, *your evil deeds*, Jes. 1, 16; **מִשְׁכָּנוֹ בָּשָׂרוֹ**, *his fat body*, Jes. 17, 4; see also Jes. 37, 24. This last named construction is always employed with **כָּל**, *all* (See § 2, 5).

7) The connecting of two nouns by means of the *st. constr.* is of course only possible with *attributive* adjectives. Yet the use of a noun instead of a *predicative* adjective also occurs; e. g. **וְהָאָרֶץ הָיְתָה תֶּהוֹ וָבִהוּ** (*and the earth was a waste and a wilderness*) *and the earth was waste and void*, Gen. 1, 2; especially when the property implied is to be emphasised; e. g. **יְהִי חֹשֶׁךְ** *let that day be dark (darkness)*. In like manner **שָׁלוֹם** *peace, prosperity* often serves as an adjective; e. g. **וְהָיָה אָבִיכֶם בְּטוֹב** *is your aged father well?* Gen. 43, 27; **אֲנִי שָׁלוֹם** *I am peaceful* Ps. 120, 7. (Concerning the last example see Rem. 2).



**Rem. 1** Sometimes a predicative adjective is found expressed by a noun with a preposition; e. g. קוֹל ה' בְּכֹחַ *the voice of the Lord is with power* i. e. *powerful* Ps. 29, 4.

8) Adjectives denoting a permanent state or condition are often expressed by a noun, possessing the quality of the adjective, connected with the *st. constr.* of אִישׁ, בֶּעַל, בִּן and of their feminine and plural forms; e. g. אִישׁ דְּבָרִים אֲנֹשִׁי חֵל אֲשֶׁת חֵל אִישׁ חֵל *an orator* Ex. 4, 10; אִישׁ שָׁעַר (= אִישׁ שָׁעַר Gen. 27, 11) *a hairy man* 2 Kings 1, 8; בַּה בְּלוּעַל *a worthless woman* 1 Sam. 1, 16.

The same occurs in poetry even with inanimate beings בֶּן לַיְלָה קָרוֹ בֶּן שָׁמוֹן *a fruitful height (hill)* Jes. 5, 1; בֶּן לַיְלָה *in one night* Jon. 4, 10; בֶּן קֶשֶׁת *an arrow* Job. 41, 20.

**Rem. 2** אִישׁ or בֶּן are sometimes boldly omitted e. g., וְאֲנִי תַפְלָה, but, *I was praying* Ps. 109, 4; חֲמוּדוֹת אֶתָּה = חֲמוּדוֹת אֶתָּה *thou art greatly beloved* Dan. 9, 23 (conf. *scelestissimus*,) see Abn Ezra on Ps. 85, 14.

9) Adjectives, on the other hand, denoting a *permanent attribute* are sometimes used instead of the nouns possessing this attribute; e. g. נָשִׂיא (= נָשִׂיא *lifted up*) *a prince*; אַבִּיר (*strong*) *a bull*, Ps. 22, 13; *a horse* Jer. 50, 11; אַבִּיר (*powerful*) *God* Gen. 49, 24; קָל (*swift*) *a horse* Jes. 30, 16; לְבָנָה (*white*) *the moon*; פְּרִיָה (*fruitful*) *a fruit tree* Jes. 17, 6 (conf. *merum* = *vinum*; הַיָּם, *the sea*).

10) The proper place of an attributive adjective is *after* the noun to which it belongs, and if this noun is in the *st. constr.*, after the *nomen rectum*, as אִישׁ גָּדוֹל, *a great man*; סֵפֶר הַתּוֹרָה הַזֶּה *this book of doctrine* Deut. 29, 20.

**Rem. 3** In a few cases it is found before the noun, as רְבִים עַמִּים *many nations* Ps. 89, 51; רַבּוֹת עֲתִים *many times* Neh. 9, 28; especially when it serves as a *subst.*, and is connected in the *st. constr.* with the noun determined by it; e. g. חֲלָקֵי אֲבָנִים (*those that are smooth amongst the stones*) *Smooth stones* 1 Sam. 17, 40 = אֲבָנִים חֲלָקִים.

In the other cases where it precedes the noun it is *predicative*.

11) The adjective agrees with its noun in *number* and *gender*. If however a feminine noun is followed by more than one adjective, not unfrequently the first adjective alone agrees with the noun; e. g. רוּחַ גָּדוֹל וְחָזָק *a great and strong wind* 1 Kings 19, 11.

12) With a dual noun the adjective stands in the plural; e. g. עֵינַיִם דָּמוּיִת *haughty eyes* Ps. 18, 28.

13) With a noun in the *plur. majestatis* (§ 2, 2) the adjective usually stands in the singular; e. g. אֲדֹנָיִם קָשָׁה *a hard lord* Jes. 19, 4.

**Rem. 4** We however always say אֱלֹהִים חַיִּים *the living God*.

14) With collectives the adjective generally stands in the singular; e. g. גּוֹי גָּדוֹל *a great people*; sometimes, however, also in the plural; e. g. גָּלוּת יְהוּדָה הַבָּאִים *the exiles of Jehudah who came* Jer. 28, 4; הָעָם הַנִּמְצָאִים *the people that were found present* Esther 1, 5.

15) The adjective is also occasionally connected in the *st. constr.* with a noun for the purpose of further determination; e. g. אִשָּׁה יָפֶת מְרֹאֶה *a woman of fair appearance* Gen. 12, 11. If in this case it requires ה' הַיָּדִיעָה it follows the rule of § 3, 7; e. g. הַפָּרוֹת רְעוּת מְרֹאֶה *the ill favoured and leanfleshed kine* Gen. 41, 4.

Rem. 5 Concerning ה' הַיְדִיעָה with the adj. see § 3, 11.

### § 5. Status Constructus.

1) If the main idea (*nomen regens*) is to be connected with more than one subordinate idea (*nomen rectum*), the main idea is repeated in the *st. constr.*; e. g. כֶּסֶף אֲשָׁם וְכֶסֶף חַטָּאוֹת *the money for the guilt offerings and sin offerings* 2 Kings 12, 17.

Rem. 1 Sometimes however this repetition is omitted; e. g. מֶלֶךְ סֹדֶם וְעִמּוֹרָה *the kings of Sodom and Gomorra* Gen. 14, 10; וְנָדָר אֶלְמָנָה וְנִרְשָׁה *the vow of a widow, or of her that is divorced* Num. 30, 10<sup>1</sup>).

2) If on the contrary more than one main idea is to be connected with a *nom. rect.*, the first idea alone is connected in the *st. constr.* with the *nom. rect.*, while the other main ideas follow the *nom. rect.* by means of another construction; e. g. אֶל תְּפִלַּת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו *to the prayer and supplication of thy servant* Dan. 9, 17 (Conf. § 7, 1).

Rem. 1 Exceptions to this rule are rare and only occur when the main ideas are synonymous, or at least very closely affiliated, as מִבְּחָר וְטוֹב לְבָנוֹן *the choicest and best of Lebanon* Ez. 31, 16; דַּעַת וִירָאָת יְה' *the spirit of counsel and strength, of wisdom and understanding, of knowledge and of fear for God*; and to other similar expressions, e. g. הִסְפֵּר בְּאָזְנִי בְּנֶד וּבֶן בְּנֶד *that thou mayest tell in the ears of thy son and of thy son's son.* Ex. 10, 2.

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1) The passage נַפְשׁ בָּנָיו וּבָנֹתָיו *the souls of his sons and his daughters* Gen. 46, 15 can hardly be considered as an exception, for בָּנָיו וּבָנֹתָיו form one idea (*his children*). The same also applies to Jes. 11, 2 רֹחַ עֲצָה וְגִבּוֹרָה, חֵכְמָה וּבִינָה, דַּעַת וִירָאָת ה' *the spirit of counsel and strength, of wisdom and understanding, of knowledge and of fear for God*; and to other similar expressions, e. g. הִסְפֵּר בְּאָזְנִי בְּנֶד וּבֶן בְּנֶד *that thou mayest tell in the ears of thy son and of thy son's son.* Ex. 10, 2.

*knowledge and fear of the Lord* Jes. 11, 2 <sup>1)</sup>. In this case the conjunction is sometimes omitted, e. g. *מִסְפָּר כִּמְפָקֵר הָעָם* *the sum (and) the numbering of the people* 2 Sam. 24, 9. <sup>2)</sup>

3) The *nom. rect.* as main idea may in turn be connected in the *st. constr.* with a noun following, and this again with another subsequent noun. Thus one finds e. g., five nouns following one another in the *st. constr.*, as *וְשָׂאֵר מִסְפָּר קִנְשֵׁת גְּבוּרֵי בְנֵי קֶדָר* *the residue of the number of bows of the mighty men of the children of Kedar* Jes. 21, 17.

Rem. 3. In these cases, however, the chain of *nomina regentia* is sometimes broken and one of them is placed in the *st. abs.* e. g. *גְּבוּרֵי חֵיל מְלֹאכֶת עֲבוֹדַת בֵּית הָאֱלֹהִים* *able men for the work of the service of the house of God* 1 Chr. 9, 13. (See § 7, 1).

4) The *st. constr.* is used to express all possible relations between two nouns or ideas; e. g. *חַטָּאת אָבִיו* *the sins of his father (genitive of subject)* 1 Kings 15, 3; *חַמַּס אָחִיךָ* *injustice against your brother (gen. of object)* Obadja 10; *שְׁבָעַת יְהוָה* *an oath sworn by the Lord* Ex. 22, 10; *מִי מַתְּנִים* *water that reached to the loins* Ez. 47, 4; *שְׁבִי פֶשַׁע* *those that turn from transgression* Jes. 59, 20; *הֵם יוֹרְדֵי הַיָּם* *they that go down to the sea* Ps. 107, 23; *דֶּרֶךְ הַיָּם* *the way to the sea* Jes. 8, 23.

1) *דַּעַת* may also be considered as a *status absolutus*; the prophet then identifies *true knowledge* with *piety*.

2) This passage may also be translated: *the sum of (= obtained through) the numbering of the people*, for *מִסְפָּר* may be considered as connected in the *st. constr.* with *מִמְפָּקֵר*.

Further than this, a single noun may be connected in the *st. constr.* with a whole sentence; e. g. **מָקוֹם לֹא יָדַע אֵל** *the place which knoweth not God* Job. 18, 21 (= (**מָקוֹם אֲשֶׁר לֹא**); and this even where **אֲשֶׁר** is expressed, as **מָקוֹם אֲשֶׁר אִסְרוּ הַמֶּלֶךְ אֲסוּרִים** (= (**הַמָּקוֹם אֲשֶׁר**) *the place where the king's prisoners were bound* Gen. 39, 20; and also with or without **אֲשֶׁר** instead of the *st. abs.* with **ה' הִרְדִּיעָה**; e. g. **כָּל יְמֵי אֲשֶׁר הִנֵּנִי בּוֹ** (= (**כָּל הַיָּמִים אֲשֶׁר**) *all the days that the plague is in him* Lev. 13, 46; **וַתְּבֹת עֲשָׂה** *the abundance (which) he has gotten* Jer. 48, 36 (see § 12, 5).

5) In cases where the *st. constr.* does not express the simple genitive of object or subject, another construction which alone would be sufficient to express the idea, is sometimes used along with it; e. g. **יֹשְׁבֵי בְּאֶרֶץ** (= (**יֹשְׁבִים בְּאֶרֶץ** or **יֹשְׁבֵי אֶרֶץ**) *they that dwelt in the land* Jes. 9, 1; **יֹרְדֵי אֶבְנֵי בֹר** (= (**יֹרְדֵי אֶבְנֵי בֹר** or **יֹרְדִים אֵל**) *they that go down to the stones of the pit* Jes. 14, 19; **גְּמוּלֵי מֶחֱלֵב** (= (**גְּמוּלֵי חֶלֶב** or **גְּמוּלִים מֶחֱלֵב**) *they that are weaned from the milk* Jes. 28, 9; **יֹשְׁבֵי עַל מִדִּין** (= (**יֹשְׁבִים עַל מִדִּין** or **יֹשְׁבֵי מִדִּין**) *Ye that sit on carpets* Judg. 5, 10; **מְשַׁחֲרִים לַטֶּרֶף** (= (**מְשַׁחֲרֵי טֶרֶף** or **מְשַׁחֲרֵי לַטֶּרֶף**) *seeking for prey* Job. 24, 5.

Rem. 4 The *st. constr.* occasionally occurs where we would expect the *st. abs.*, e. g. **שִׁכְרָה וְלֹא מִיַּיִן** (= (**שִׁכְרָה**) *drunken, but not with wine* Jes. 51, 21; **נִפְלְ אִשָּׁה** (= (**אִשָּׁה**) *the untimely birth of a woman* Ps. 58, 9<sup>3</sup>). In like manner **אַחֵר** frequently occurs instead

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3) The opinion however that such fem. forms may be considered as collateral forms of the *st. abs.* is not improbable.

of אָחָד, as כְּאַחַד מִמֶּנִּי *like one of us* Gen. 3, 22; once, Jes. 27, 12, we find both forms together לְאַחַד אָחָד *one to another*. (In cases of apposition see § 6, 3).

On the other hand, the *st. abs.* sometimes occurs where the *st. constr.* would have been expected, as מִים לַחֵץ (= מֵי לַחֵץ) *water of affliction* 1 King. 22, 27, i. e. *a small measure of water*.<sup>4</sup>).

Rem. 5 Proper names also occur sometimes in the *st. constr.* e. g. אֲרַם נְהָרַיִם *Mesopotamia (Aram between the two rivers)*.

Rem. 6 With reference to the appending of suffixes to nouns connected by the *st. constr.* see § 10, 6 and Rem. 1. As to the plur. of nouns connected by the *st. constr.* see § 2, 3 and Rem. 4. And as to ה' הַיְדִיעָה before nouns in the *st. constr.* see § 3, 7—11. and Rem. 2 and 3.

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## § 6. Apposition.

1) A noun may be determined by another noun following it without the *st. constr.* (apposition); e. g. אֲנָשִׁים אֲחִים *men (namely) brethren* Gen. 13, 8; יְבָחִים שְׁלָמִים *offerings (namely) peace offerings* Ex. 24, 5.

Rem. 1 In the case of proper names the apposition may either precede or follow, as אֶת אָחִיו אֶת הָבֵל *his brother Abel* Gen. 4, 2; אֶת שָׂרִי אִשְׁתּוֹ *Sarai his wife* Gen. 12, 5. In certain expressions the apposition always precedes, as הַמֶּלֶךְ הָדָד; הַמֶּלֶךְ שְׁלֹמֹה (once only, 2 Sam. 13, 39, we find הָדָד הַמֶּלֶךְ).

2) Apposition is pretty frequently used with nouns denoting either the material of which a thing is composed,

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4) Certain authors prefer to consider such expressions as instances of apposition (§ 6, 2) while other authors regard them as pregnant constructions; e. g. מִים מִי לַחֵץ (§ 3 Rem. 2; § 10 footnote 1).



or the nature or attribute which a thing possesses; e. g. *טורים אָבן* *rows (of) stone* Ex. 28, 17; *מִדּוֹ בָר* *his measure (of) linen (= his linen garment)* Lev. 6, 3; *אִמְרֵים אֱמֶת* *words (of) truth* Pr. 22, 21.

3) Often, however, the noun to be qualified is connected in the *st. constr.* with the qualifying noun; e. g. *טוֹרִי אָבן* Ex. 39, 10 (conf. § 4, 3); *אִשָּׁה בְּעֵלָת אוֹב* *a woman possessing a familiar spirit* 1 Sam. 28, 7 (conf. § 5 Rem. 4, and footnote 4); *חֲכָמֵי יוֹעֲצֵי פַרְעֹה* *the wise (men namely) the counsellors of Pharaoh* Jes. 19, 11.

Rem. 2 With appellatives the order of placing the words is sometimes reversed; e. g. *פֶּרָא אָדָם* *a wild (lit. a wild ass) man* Gen. 16, 12; *חֲסִיל אָדָם* *a foolish man (a fool of a man)* Prov. 15, 20; 21, 20. Such passages however may also be regarded as instances of the *st. constr.* Conf. *נְסִיכֵי אָדָם* *princely (princes) men* Micha 5, 4.

4) All prepositions and particles prefixed to the first noun are repeated before the second noun; e. g. *אֶת הָבֶל אָחִיו אֶת* *his brother Abel* Gen. 4, 2; *בְּאֶרֶץ מוֹלָדְתּוֹ בָּאוּר* *in the land of his nativity, in Ur of the Chaldees* Gen. 11, 28; *מִיַּד אָחִי מִיַּד עָשׂוּ* *from the hand of my brother from the hand of Esau* Gen. 32, 12; *לְעֹבְדְךָ לְיַעֲקֹב* *of thy servant Jacob* Gen. 32, 19.

Rem. 3 Sometimes, however, they are omitted before the second noun; e. g. *אֶת שָׂרַי אִשְׁתּוֹ* *Sarai his wife* Gen. 12, 5; *אֶל חֲתָנָיו לְקַחְתִּי* *to his sons in law who were to marry his daughters* Gen. 19, 14.

5) If the first noun is determined (by a pronom. suff., *st. constr.*, etc.), the apposition also should be deter-



mined; e. g. **אֲדֹנֵי הַמֶּלֶךְ** (conf. § 3, 11), unless it be a proper name.

Rem. 4 With adjectives also instances of apposition occur, as **פָּרָה אֲדָמָה תְּמִימָה** *a perfectly red heifer* Num. 19, 2.

### § 7. Other means of connecting two nouns.

1) Two nouns may be connected by placing **אֲשֶׁר** between them.

This construction is chiefly used for the genitive of possession, and especially when two or more subsequent nouns would otherwise have to be placed in the *st. constr.*, as **אֲשֶׁר לְשָׂאוֹל** (= **שָׂאוֹל אֲשֶׁר**) *captain of Saul's host* 2 Sam. 2, 8 (conf. however § 5, 3); or when more than one main idea is dependent on another idea, as **הַמֶּלֶךְ מִן הָאֲפֹ** (= **וְהָאֲפֹ**) *the butler and the baker of the king of Egypt* Gen. 40, 5 (§ 5, 2).

In ordinary cases, however, this construction is rarely used instead of the *st. constr.*; e. g. **הָאֲשֶׁר לְאָבִיהָ** (= **אָבִיהָ**) *her father's sheep* Gen. 29, 9.

Rem. 1 In the subsequent development of the Hebrew language **אֲשֶׁר** became contracted into **שֶׁ**, and **אֲשֶׁר** combined into the one word **שֶׁל**; e. g. Cant. 1, 6; 3, 7 conf. Jonas 1 v. 8 with v. 7. — In Mischna and Talmud **שֶׁל** is the usual expression for the genitive of possession.

2) A second means of connecting two nouns is to prefix **לְ** (without **אֲשֶׁר**) to the second noun. This construction also is used instead of the genitive of possession :

- (a) when the first idea is to be expressed indefinitely;  
 e. g. עֲבָדִים לְשָׁאוֹל *servants of Saul* 1 Sam. 17, 8 (עֲבָדוּ  
 שְׁנֵי עֲבָדִים לְשִׁמְעִי *would mean the servants of Saul*); שְׁנֵי עֲבָדִים לְשָׁאוֹל  
*two servants of Shimei* 1 Kings 2, 39 (שְׁנֵי עֲבָדֵי שִׁמְעִי  
*would mean the two servants of Shimei*).

Rem. 2 It is seldom employed when the main idea is definite; e. g.  
 הַצָּפִים לְשָׁאוֹל (= צָפִי שָׁאוֹל) *the guards of Saul* 1. Sam. 14, 16.

- (b) to prevent accumulation of words in the *st. constr.*  
 e. g. רָאשֵׁי הָאֲבוֹת לְמִטּוֹת בְּנֵי יִשְׂרָאֵל (= רָאשֵׁי אֲבוֹת מִטּוֹת  
 בְּנֵי יִשְׂרָאֵל) *the heads of the fathers' houses of the*  
*tribes of the children of Israel* Jos. 19, 51.  
 (c) for numbers; e. g. בְּאֶחָד לַחֹדֶשׁ *on the first day of*  
*the month* Num. 1, 1.

## § 8. Comparative and Superlative.

1) The *comparative* is formed in Hebrew by pre-  
 fixing מִן or מִ to the word with which comparison is  
 made. It is indifferent whether the thing compared is  
 expressed by a verb or adj. e. g. רַב וְעֲצוּם מִמֶּנּוּ *more nu-*  
*merous and mightier than we* Ex. 1, 9; וַיַּעֲצִימֵהוּ מִצָּרָיו *and*  
*he made it stronger than its enemies* Ps. 105, 24.

2) When two objects or classes of objects are con-  
 trasted with each other, then their opposite qualities  
 are expressed without מִן or מִ; e. g. — אֶת הַמָּאוֹר הַגָּדוֹל  
 וְאֶת הַמָּאוֹר הַקָּטָן *the greater light — and the lesser light*  
 Gen. 1, 16; לָתֵת הַצְעִירָה לְפָנֵי הַבְּכִירָה *to give the younger*  
*before the firstborn* Gen. 29, 26.

3) The comparative with מִן or מִ has in Hebrew

also the meaning of *too* with the positive, and may therefore be used when there is no object with which comparison is made; e. g. עוֹנֵי מִנְשׂוֹא נָדוּל *mine iniquity is too great for me to bear* Gen. 4, 13; קָטַן מְהֵרָל קָטַן *too small to contain* 1 Kings 8, 64; הַקָּעֵט מְקַם *is it too small a thing for you?* Numb. 16, 9.

**Rem. 1** In poetry the qualitative word is sometimes omitted, so that it has to be supplied from the context; e. g. וּפְסִילֵיהֶם מִיְרוּשָׁלַיִם *their idols are (more numerous) than (those) in Jerusalem* Jes. 10, 10.

#### 4) The *superlative* is expressed:

(a) in the same manner as the comparative, except that בָּל is added to the word with which comparison is made; e. g. הָאָדָם מְכֹל וַיְהִיבָם *and he was the wisest of all men* 1 Kings 5, 11; אָהַב אֶת יוֹסֵף מְכֹל בָּנָיו *he loved Joseph most of all his children* Gen. 37, 3.

(b) by prefixing בְּ to the plural of the word with which comparison is made; e. g. הַיָּפֶה בְּנָשִׁים *the fairest amongst women* Cant. 6, 1.

(c) by connecting the singular form of a noun in the *st. constr.* with the plural form of the same noun; e. g. קֹדֶשׁ הַקִּדָּשִׁים *the most holy*.

(d) by connecting an adj. or particip. in the *st. constr.* with the noun with which comparison is made; e. g. חֲכָמוֹת שְׂרוּתֶיהָ *the wisest of her princesses* Jud. 5, 29; נִכְבְּדֵי אֶרֶץ *the most honourable of the earth* Jes. 23, 8; וְאַבְיוֹנֵי אָדָם *the most needy amongst men* Jes. 29, 19; עֲשִׂירֵי עָם *the richest amongst the people* Ps. 45, 13.

## § 9. Numerals.

1) The cardinal numbers from 1—10 may be connected with the noun to which they belong in a threefold manner, viz.:

(a) by placing the number before the noun in the *st. constr.*, as יָמִים יְשֶׁשׁ *six days*.

(b) by placing it before the noun in the *st. abs.*, as יְשֶׁשׁ יָמִים *six days*.

(c) by placing it after the noun, as יָמִים שֶׁשׁ *six days*.

With these (1—10) the noun stands in the plural, and exceptions are rare, as שָׁמְנָה שָׁנָה *eight years* 2 Kings 22, 1.

2) With the cardinal numbers from 11—19 nouns of very frequent occurrence (such as אִישׁ, יוֹם, שָׁנָה) are made to follow in the sing; e. g. תְּשַׁעָּה עָשָׂר אִישׁ *nineteen men*; אַרְבָּעָה עָשָׂר יוֹם *fourteen days*; שְׁתַּיִם עָשָׂר שָׁנָה *twelve years*. They rarely occur in the plur. e. g. שְׁנֵים עָשָׂר אַנְשִׁים *twelve men* Deut. 1, 23.

Nouns however which are not so often used either follow or precede in the plur.; e. g. שְׁנֵים עָשָׂר מִטּוֹת *twelve tribes* שְׁנֵים עָשָׂר אֱלִים *twelve rams* Num. 7, 87.

3) The tens from 20—90 are construed in a twofold manner:

(a) generally with the noun following in the sing.; e. g. עֶשְׂרִים יוֹם *twenty days* שִׁשִּׁים עִיר *sixty cities*; rarely in the plur. חֲמִשִּׁים צְדִיקִים *fifty just men* Gen. 18, 24; שִׁשִּׁים בָּנוֹת *sixty daughters* 2 Chr. 11, 21.

(b) less frequently with the noun preceding, but then always in the plur.; e. g. אַמּוֹת שִׁשִּׁים *60 cubits* 2 Chr.

3, 3; ופילגשים ששים *sixty concubines*. 2 Chr. 11, 21.

4) As regards מאה *hundred*, one may say just as well מאה שנה as מאת שנה *a hundred years*. In both cases the noun may stand also in the plur.; e. g. מאה שערים *a hundred fold (hundred measures)* Gen. 26, 12; מאת ארזים *hundred sockets* Ex. 38, 27.

The same constructions may be used with the plural forms of מאה, and with אלף and its plural forms.

Here also certain words of common occurrence, are usually made to follow in the sing.; e. g. אלפים אמה *two thousand cubits*.

5) With numerals composed of units and tens or hundreds, the noun stands either in the *sing.* and *after* the number; e. g. חמש ושלשים שנה or חמש שנה *thirty five years* (rarely in plur. עשרים וארבעה פרים *twenty four heifers* Num. 7, 88); or in the *plur.* and *before* the number; e. g. שבעים ששים ושנים *sixty two weeks* Dan. 9, 26; אלפים שבעים וששים *ninety six rams* Ezra 8, 35; כבשים ושבעה *seventy seven sheep* (Ibid).

Frequently however the noun is repeated, viz. with the units in the plur., with the tens and hundreds in the sing.; e. g. חמש שנים ושבעים שנה *seventy five years* Gen. 12, 4; מאה שנה ועשרים שנה ושבע שנים *a hundred and twenty seven years* Gen. 23, 1.

6) The Ordinals from 1—10 are adjectives (see Grammar § 77, 1) and are treated as such.

Instead of the ordinals above ten the cardinals are used, and as before, either with the noun preceding in the *st. constr.*; e. g. בשנת שמנה עשרה *in the eigh-*

*teenth year* (in which case the noun may be repeated after the number, as *בשנת שתים עשרה שנה* *in the twelfth year* 2 Kings 8, 25); or with the noun following; e. g. *בארבעים שנה* *in the fortieth year*.

**Rem. 1** In numbering years or the days of the month cardinals are not unfrequently used instead of the ordinals from 1—10; e. g. *בשנת שלוש* *in the third year* Est. 1, 3; *באחד לחודש* *on the first day of the month* Num. 1, 1. Yet the ordinals are not altogether excluded, as *שנת השביעית* *the seventh year* Esra 7, 8.

7) When the cardinals are used as nouns, they may, like nouns take *ה' הדיעה*; e. g. *השלושה והשבעים והמאתים* *the two hundred and seventy three* Num. 3, 46.

The ordinals naturally follow the rules of the adjective as to *ה' הדיעה*.

**Rem. 2** Nouns of measure, weight and time are sometimes omitted after the numerals; e. g. *עשרים כסף* *twenty (shekels of) silver*; *בשעשירי* *in the tenth (month)*; *בשני* *on the second (day)*.

**Rem. 3** Instead of *אמה* we often find *באמה*; e. g. *אלפים באמה* *two thousand cubits* Num. 35, 5. The best explanation of this expression is to admit an ellipsis of words (e. g. *באמת איש*) as appears from Deut. 3, 11 *השע אמת ארבה וארבע אמות רחבה באמת איש* *nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man*.

8) The distributive numerals are expressed:

(a) by repetition of the noun with its cardinal; e. g.

*איש אחד איש אחד לשבט* *one man for each tribe* Jos. 3, 12; sometimes with the addition of *לאחד*, as *ישש כנפים לאחד* *each had six wings* Jes. 6, 2.

(b) by repetition of the cardinal number alone; e. g.



שְׁנַיִם שְׁנַיִם *two and two* Gen. 7, 9; sometimes with ו copulative prefixed to the second; e. g. שֵׁשׁ וְשֵׁשׁ *six and six* (= *on every hand six*) 2 Sam. 21, 20.

(c) without repetition, but by prefixing ל to the noun; e. g. אִישׁ אֶחָד לְשִׁבְטָא *one man for each tribe* Deut. 1, 23; or in a more simple manner by means of the so called ל distributive; e. g. לְמֵאוֹת וּלְאַלְפִים *by hundreds and by thousands* 2 Sam. 18, 4 (conf. § 13, 2.)

9) The cardinals may sometimes be used as adverbs (*adverbia numeralia*) to determine a verb by omitting the word פָּעַם; e. g. וְהִכִּיתִי אֶתְּכֶם שִׁבְעָה (= שִׁבְעָה פָּעָמִים) *I will smite you seven times* Lev. 26, 24.

Certain numeral adverbs may be expressed by a cardinal in the dual, as שִׁבְעָתַיִם *seven times* Gen. 4, 15; אַרְבָּעָתַיִם *four times* 2 Sam. 12, 6.

The ordinal שְׁנִית is occasionally used as a numeral adverb in the sense of *a second time*.

### CHAPTER III — PRONOUNS.

§ 10. Personal pronouns and pronominal suffixes.

1) The personal pronoun (see Grammar § 71, Rem. 3) is sometimes used to repeat the pronominal suffix in a separate form for the purpose of emphasis. This occurs as well with the suffixes of nouns and particles as with those of verbs; e. g. בָּרַכְנִי גַם אֲנִי *bless me, even me also* Gen. 27, 34; הוֹדַעְתִּידָּךְ הַיּוֹם אֲנִי אֶתָּה *I have made it known to thee this day, even to thee* Pr. 22, 19; וּפְגַרְיִכֶם אֲתֵם



but as for you, your carcasses Num. 14, 32; הֵעִת לָכֶם אַתֶּם; is it now time for you yourselves Hagg. 1, 4; אֲנִי בִי אֲנִי upon me, upon me 1 Sam. 25, 24; עָלָיו גַּם הוּא upon him also 1 Sam. 19, 23. It even occurs when no suffix but only a noun precedes; e. g. לְשֵׁת גַּם הוּא to Seth, to him also Gen. 4, 26.

Still more emphasis is given to the sentence when the personal pronoun is made to precede; e. g. אַתָּה יוֹדוּךָ אֶחָיִךְ thee, thy brethren shall praise Gen. 49, 8; אֲנִי יָדִי נָטוּ שָׁמַיִם I, even mine hands have stretched out the heavens Jes. 45, 12.

2) The pronominal suffix with a verb is occasionally used to express not the *passive* object, but the object *interested* in the act; e. g. לֹא תִנְשֵׁנִי thou shalt not be forgotten of me Jes. 44, 21; הָצוּם צִמְתָּנִי did ye fast for me? Zech. 7, 5. Hence נָתַן is now and then found with a double accusative of object, as אָרַץ הַנֶּגֶב נִתְּתָנִי thou hast given me a barren land (lit. the land of the south) Jos. 15, 19.

3) The personal pronoun as object of a verb is to be translated by means of אֶת with a suffix:

(a) when it stands with special emphasis before the verb; e. g. אֶתְּכָה הִכָּתִי I had slain just thee Num. 22, 33.

(b) when the verb is already connected with another personal suffix as its object; e. g. וְהִרְאֵנִי אֹתוֹ and he will show himself to me 2 Sam. 15, 25.

4) The construction of אֶת with a suffix is used by preference in case of an infinitive with a verbal meaning,

as *וּבָחַר אֹתוֹ* and *I chose him* 1 Sam. 2, 28 (conf. § 22, 5).

5) The pronominal suffix of a noun may, like the *st. constr.* denote the genitive of object or the genitive of subject; e. g. *וּמִוֶּרָאֲכֶם וְחִתְּכֶם* the fear and dread of you Gen. 9, 2; *יִרְאַתוֹ* his fear (i. e. fear for him) Ex. 20, 20.

6) When the compound idea expressed by two nouns connected in the *st. constr.* is to have a pronominal suffix, this is appended not to the main idea (*nom. regens*), but to the subordinate idea (*nom. rectum*). (Compare the analogous rule for *בֵּית ה' הַיְדִיעָה* § 3, 7) e. g. *בֵּית תְּפִלָּה* house of prayer *בֵּית תְּפִלָּתִי* my house of prayer; *אֱלִילֵי כֶסֶף* silver idols *אֱלִילֵי בְּסָפוֹ* his silver idols.

**Rem. 1** Sometimes this is more accurately expressed by the repetition of the first noun; e. g. *גְּבִיעַ כֶּסֶף (= גְּבִיעַ בְּסָפִי)* my silver cup Gen. 44, 2.

7) If however the *nom. rectum* cannot have a suffix the latter is then appended to the *nom. regens*; e. g. *בְּרִיתִי יַעֲקֹב* my covenant with Jacob Lev. 26, 42; *בְּרִיתִי הַיּוֹם* my covenant with the day Jer. 33, 20; *שֹׂנְאֵי הַנֶּחֱם (= שֹׂנְאֵי הַנֶּחֱם)* with suffix 1<sup>st</sup> pers. sing.) my haters without cause Ps. 69, 5.

**Rem. 2** The suffix is sometimes appended to the *nom. regens* even without this reason; e. g. *חֲבֻלָּתוֹ חָב* (= חֲבֻלַת חָבוּ) the pledge of his debt Ez. 18, 7; *אֹיְבֵי שָׂקָר (= אֹיְבֵי שָׂקָרִי)* my enemies without cause Ps. 35, 19.

**Rem. 3** The passages, however, where the second noun is the pre-

dicate, should be considered as elliptical; e. g. **בְּסֵאתְךָ אֱלֹהִים** (= **בְּסֵאתְךָ כִּסֵּא אֱלֹהִים**) *thy throne is a throne of God* Ps. 45, 7<sup>1</sup>).

**Rem. 4** Now and then the suffix is appended to both nouns; e. g. **רָאִשֵׁיכֶם שְׁבִטֵיכֶם** (= **רָאִשֵׁי שְׁבִטֵיכֶם**) *your tribal chiefs* Deut. 29, 9.

**Rem. 5** With the personal pronouns and especially with the pronominal suffixes the *masculine* is sometimes used instead of the *feminine*; e. g. **שֵׁשִׁים הֵנָּה מְלָכוֹת** (= **שֵׁשִׁים הָמָּה מְלָכוֹת**) *there are sixty queens* Cant. 6, 8; **מִקְנֶה אָבִיכֶן** (= **מִקְנֶה אֲבִיכֶם**) *the cattle of your father* (viz. of Rachel's and Leah's father) Gen. 31, 9 (Conf. § 18 Rem. and § 19, 1).

**Rem. 6** The personal pronoun as object of a verb is sometimes omitted, when it can be easily supplied from what precedes; e. g. **וַיִּקַּח בֶּן** **בָּקָר** **וַיִּתֵּן אֶל הַנַּעַר** **עַד שְׁלַחְךָ** *he took a calf . . . . . and gave (it) to his servant* Gen. 18, 7; **עַד שְׁלַחְךָ** *till thou send (it)* Gen. 38, 17.

**Rem. 7** On the other hand, the noun to which a pronominal suffix refers is sometimes added to it as apposition (conf. n° 1); e. g. **וַתֵּרְאֶהוּ** **אֶת הַיֶּלֶד** *she saw him* (viz.) *the boy* Ex. 2, 6.

This occurs also, when the suffix is appended not to the verb but to some other part of speech; e. g. **וְכָל אֲשֶׁר יִקְרָאוּ הָאָדָם נֶפֶשׁ חַיָּה** *and whatsoever name the man gave it (namely) the living creature* Gen. 2, 19; sometimes with repetition of the preposition, e. g. **אֲנִי נֹתֵן לָהֶם לֶבְנֵי יִשְׂרָאֵל** *which I do give to them (namely) to the children of Israel* Jos. 1, 2; **הִנֵּה כִּטְתּוֹ שְׁלֵשִׁלְמָה** *his litter (namely that) of Solomon* Cant. 3, 7; and occasionally for the sake of explanation; e. g. **שִׂיתֶמּוּ נְדִיבָמוּ** *make them (namely) their nobles* Ps. 83, 12.

**Rem. 8** The suffix sometimes refers to indefinite persons; e. g. **דִּגְגָּם וְתִירוּשָׁם** *their corn and their new wine* Ps. 4, 8.; **וְאִין־לָהֶם לוֹ** *but there is none warm* Hagg. 1, 6.

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1) Several commentators consider this construction in general as elliptical.

§ 11. The Demonstrative and Interrogative pronouns.

1) The personal pronoun of the third person **הוא**, when used as a demonstrative (conf. grammar § 72, 4), differs from the demonstrative pronouns **זה**, **זאת** and **אלה**, as *that* (Lat. *is*) differs from *this* (Lat. *hic*); e. g. **היום הזה** *this day*, viz. the day on which one speaks; **היום ההוא** *that day*, the day of which the narrator has already spoken; **העת הזאת** the time in which one speaks; **העת ההוא** the time of which one is speaking.

**Rem. 1** In certain fixed expressions, however, this rule is sometimes neglected. We always say **הדבר הזה** and **הדברים האלה** even where one would have expected **הדבר ההוא** and **הדברים ההם**. On the contrary generally **בימים ההם** instead of **בימים האלה**.

2) **זו** which usually possesses also a relative signification, is more than once employed as a relative pronoun (= **אשר**); e. g. **בְּרֶשֶׁת־זוֹ טָמְנוּ** *in the net which they had hidden* Ps. 9, 16. Yet also **זה** and **זי** are sometimes used in like manner; e. g. **אֶל־מְקוֹם זֶה יִסְדֹּתָ לָהֶם** *unto the place which thou hast founded for them* Ps. 104, 8 (conf. gram. § 72).

3) **זה** and **זאת** may be used adverbially:

(a) referring to place; e. g. **זֶה הַיָּם** *yonder is the sea* Ps. 104, 25.

(b) referring to time; e. g. **זֶה בַּעֲמִים** *already twice* Gen. 27, 36.

(c) for the purpose of strengthening questions, e. g. **מָה זֹאת עָשִׂיתָ** *what is this thou hast done?* Gen. 3, 13; **הֲאֵתָה זֶה בְּנִי** *is it thou my son Esau?* Gen. 27, 24;

לָמָּה זֶה שְׁלַחְתָּנִי *why is it that thou hast sent me?*

Ex. 5, 22 (Conf. § 26, 7).

הוא also is sometimes used in the same manner; e. g. הוא מי הוא וְאֵי זֶה הוא *who is he, and where is he?* Esther 7, 5.

4) מי occasionally refers to *things* when the idea of *persons* is implied (Conf. grammar § 74); e. g. מִי שָׁכֵם *what is Shechem?* Judges 9, 28. This chiefly occurs after מי has already been used in reference to persons; e. g. מִי אֲנִי וּמִי חַי *who am I and what is my life?* 1 Sam. 18, 18; מִי אֲנִי וּמִי בֵּיתִי *who am I and what is my house?* 2 Sam. 7, 18.

Although מי may refer to several persons, yet one sometimes says in that case מי וְמי; e. g. מִי וְהַלְכִים *who are they that shall go?* Ex. 10, 8.

5) As מי and מָה are used as substantives, they naturally occur sometimes as dependent on a *nomen regens*; e. g. מִי בַת *whose daughter?* Gen. 24, 23 וְחִקְמַת מָה לָּהֶם *knowledge of what have they?* Jer. 8, 9.

For the same reason they may also be connected with a *prefix* or separate *preposition*; e. g. מִי אֵת *whom?* לְמִי *to whom?* אַחֲרֵי מִי *after whom?* עַל־מָה (= לָמָּה) *(for what reason) why?*

Rem. 2 מָה and מִי with ב are written בְּמָה and בְּמִי, with כ כְּמָה and כְּמִי, and with ל generally לְמָה, sometimes לְמִי.

Rem. 3 מִי and מָה are sometimes used indefinitely in the sense of *whosoever, whatsoever*; e. g. מִי בַעַל הַדְּבָרִים *whosoever hath a cause* Ex. 24, 14; מִי יֵרָא וְחָרַד (= מִי אֲשֶׁר יֵרָא) e. g. מִי אֲשֶׁר חָטָא Ex. 32, 33)

*whosoever is fearful and trembling* Judg. 7, 3; *וַיָּרֵי כָהוּ* *come what may* 2 Sam. 18, 22.

With the same meaning *כִּי* is once found following the predicate namely 2 Sam. 18, 12 *שָׁמְרוּ כִּי* *beware whosoever ye be* 1).

## § 12. The Relative pronoun.

1) *אֲשֶׁר* often serves merely to give a relative meaning to demonstrative words, and is generally separated from them by the other words of the sentence; e. g. *הָאִישׁ הַזֶּה* *the man to whom thou dost lend* Deut. 24, 11. Less frequently they stand together, as *אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה* *wherein there is life* Gen. 1, 30; *אֲשֶׁר לָהֶם הָרִיב* *between whom the controversy is* Deut. 19, 17.

Rem. 1 A preposition is very seldom placed before *אֲשֶׁר* as a relative pronoun, or joined with it so as to form one word; e. g. *עִם אֲשֶׁר תִּמְצָא* (= *אֲשֶׁר תִּמְצָא עִמּוֹ*) *with whomsoever thou findest* Gen. 31, 32; *אֲשֶׁר יַגַּעַתְּ בָּהֶם* (= *בְּאֲשֶׁר יַגַּעַתְּ*) *wherein thou hast laboured* Jes. 47, 12; *אֲשֶׁר חִפְצָתִי בּוֹ* (= *בְּאֲשֶׁר חִפְצָתִי*) *the things that pleased me* Jes. 56, 4.

2) The demonstrative word to which *אֲשֶׁר* belongs, is sometimes entirely omitted; e. g. *אֲשֶׁר לוֹ* (= *אֲשֶׁר לָהֶם*) *of whom ye have spoken* Gen. 43, 27; *אֲשֶׁר אֵין* (= *אֲשֶׁר בָּהֶם אֵין חֲרוּשׁ*) *in which there shall be no ploughing* Gen. 45, 6.

3) As *אֲשֶׁר* may refer to all persons, objects, genders, and numbers, and is moreover indeclinable, it is evi-

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1) Pr. Driver in his "Hebrew notes on Samuel" suggests, as probably right, the reading *שָׁמְרוּ לִי* because of the Pesh. and Sept. *φυλάξατέ μοι*. (Translator).



dent, that the respective person, object, gender and number should be indicated by a demonstrative word, (a construction which is quite contrary to the English mode of expression); e. g. *אֲנִי יוֹסֵף אֲשֶׁר מָכַרְתֶּם אֹתוֹ* *I am Joseph whom ye have sold* Gen. 45, 4 (אֹתוֹ cannot be translated); *אֲנִכִּי אֲתִנֶּךָ אֲשֶׁר רִבְבָתָּ עָלַי* *I am thine ass upon which thou hast ridden* Num. 22, 30 (עָלַי remains untranslated); *אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׁוּ קַיִן* *I am the Lord whose faithful ones shall not be put to shame* Jes. 49, 23.

The same applies to the pronominal suffixes of a verb; e. g. *אָתָּה יַעֲקֹב אֲשֶׁר בָּחַרְתִּיד* *thou art Jacob whom I have chosen* Jes. 41, 8. (The suffix remains again untranslated).

**Rem. 2** This construction may perhaps be further explained by supplying after אֲשֶׁר a verb such as *to say, to declare*; e. g. In the instance quoted Gen. 45, 4 *I am Joseph (of whom I say = אֲשֶׁר) ye have sold me*; Jes. 41, 8 *"thou art Jacob (of whom I said = אֲשֶׁר) I have chosen thee"*.

4) אֲשֶׁר, like וּ, not unfrequently has the signification of a demonstrative followed by a relative; e. g. *וַיֹּאמֶר לְאִשְׁרָא עַל בֵּיתוֹ* *he said to him that was appointed over his house* Gen. 43, 16; *אֲשֶׁר לֹא סָפְרוּ רָאוּ* *that which they had not heard they saw* Jes. 52, 15; *בְּיַד אֲשֶׁר שָׂנְאָתָּ* *into the hand of him whom thou hatest* Ez. 23, 28.

5) In all these constructions אֲשֶׁר may also be omitted; e. g. *בְּאֶרֶץ אֲשֶׁר לֹא לָהֶם (= בְּאֶרֶץ לֹא לָהֶם)* *in a land that is not theirs* Gen. 15, 13; *בְּיַד אֲשֶׁר תִּשְׁלַח (= בְּיַד תִּשְׁלַח)* *by the hand of him whom thou wilt send* Ex. 4, 13; *בְּיַד לֹא*



אֹכֵל קוֹם (= אֹכֵל לֹא אֵשֶׁר לֹא אֹכֵל קוֹם) *into the hands of them from whom I am not able to rise up* Lam. 1, 14.

§ 13. Pronouns for which the Hebrew has no proper words.

1) *Each, everyone*, when used as substantives are expressed either by אִישׁ; e. g. אִישׁ צָרוּר בַּסֵּפוֹ *everyone's bundle of money* Gen. 42, 35; or by אִישׁ אִישׁ and אִישׁ וְאִישׁ (אִישׁ וְאִישׁ in pausa); e. g. אִישׁ אִישׁ מִמְּלֶאכְתּוֹ *everyone from his work* Ex. 36, 4; אִישׁ וְאִישׁ יָלַד בָּהּ *everyone that was born in her* Ps. 87, 5; בְּרָצוֹן אִישׁ וְאִישׁ *according to everyone's pleasure* Esther 1, 8.

2) *Each, everyone* when used as adjectives are expressed either by כֹּל followed by a noun without ה' הִדְרִיעָה; e. g. כֹּל רֹאשׁ *every head* Jes. 1, 5; or by repetition of the noun; e. g. בִּבְקֹר בִּבְקֹר *every morning*; or by placing the noun in the plural; e. g. לְבִקְרִים *every morning* Lam. 3, 23; לְרִגְעִים *every moment* Job. 7, 18. (Conf. § 2, 5).

2) *Anyone, someone* are expressed:

(a) by אִישׁ; e. g. אִם יָתַן אִישׁ *if anyone gave* Cant. 8, 7.

Hence אִישׁ with a negation = *no one*; e. g. אַל יֵצֵא אִישׁ *let no one go out* Ex. 16, 29.

(b) by אָדָם; e. g. אָדָם בִּי יִקְרִיב *when anyone offereth* Lev. 1, 2.

(c) by אֶחָד connected in the *st. constr.* with another noun; e. g. הָעָם אֶחָד *someone of the people* Gen. 26, 10.

Hence the use of אֶחָד with a negation; e. g. אֵין אֶחָד, אֶחָד לֹא = *no one*.

(d) sometimes without any proper word, but simply

by the third person; e. g. וַיִּתְּנָהּ *and one put forth his hand* Gen. 38, 28.

(e) by adding to the verb a participle of the same stem as the subject; e. g. וְכִי יָמוּת אָדָם *if any man die* Num. 6, 9. (Conf. § 23, 5.)

**Rem. 1** The indefinite *a certain man* is expressed by אִישׁ אֶחָד, e. g. Sam. 1, 1.

4) *Something, anything* are expressed by דָּבָר; e. g. דָּבָר הַיִּפְלֵא מִיְהוָה *is anything too wonderful for the Lord* Gen. 18, 14; or by כָּל דָּבָר; e. g. כָּל דָּבָר טָמֵא *anything unclean* Lev. 5, 2. Hence דָּבָר with a negation = *nothing*; e. g. אַל תַּעֲשׂוּ דָבָר *do nothing* Gen. 19, 8; אֵין דָּבָר *it is nothing*<sup>1)</sup>.

Further by מִאֲוֵמָה, sometimes by מָה; e. g. וַיְהִי מָה *come what may* 2 Sam. 18, 22; וַיִּדְבֵּר מֶה יֵרָאֵנִי *and whatsoever he sheweth me* Num. 23, 3; or by מִן; e. g. אִם יִפּוֹל מִשְׁעַרְתּוֹ *there shall not a hair of his head (lit. anything of the hair of his head) fall to the ground* 1 Sam. 14, 45. Conf. 1 Sam. 3, 19.

**Rem. 2** The sentence becomes still more indefinite when *anyone, any thing* is not indicated at all; e. g. הֲעוֹד עִמָּךְ *is there yet any (corpse) with thee?* Amos 6, 10; אֵין כְּמוֹךְ *there is none like unto thee* Ps. 86, 8.

### 5) Self:

(a) referring to persons, is expressed by placing הוּא, הוּא etc. after the noun to which it belongs; e. g.

<sup>1)</sup> דָּבָר is sometimes connected in the *st. constr.* with another noun; e. g. דָּבָר בְּלִיעַל *something wicked* Ps. 41, 9; or another noun in the *st. constr.* with דָּבָר; e. g. עֲרֹבַת דָּבָר *something shameful* Deut. 23, 15.

הַלֵּוִי הוּא *the Levite himself* Num. 18, 23; הַיְּהוּדִים הֵמָּה *the Jews themselves* Esth. 9, 1 (Conf. grammar § 70, 2).

(b) referring to things, by *עצם* before the noun;  
e. g. *בְּעֵצָם הַשָּׁמַיִם as heaven itself* Ex. 24, 10.

6) *The same*:

(a) in reference to persons is expressed by *הוא, הוא* etc. placed after the noun to which it belongs; e. g. *וְאַתָּה הוּא but thou art the same* Ps. 102, 28.

(b) in reference to things, by *עצם* before the noun;  
e. g. *בְּעֵצָם הַיּוֹם הַזֶּה on the same day*.

7) *The one . . . . the other (alter . . . . alter)* is expressed:

(a) by *וְהַזֶּה . . . . וְהַזֶּה*; e. g. *וַיִּקְרָא זֶה אֶל זֶה and one cried unto the other* Jes. 6, 3.

(b) by *וְהַזֶּה . . . . וְהַזֶּה*; e. g. *וַיִּכּוּ הָאֶחָד אֶת הָאֶחָד but the one smote the other* 2 Sam. 14, 6.

(c) by *אִישׁ* followed by *אֶחָיו* or *הָעַד*, and for the feminine by *אִשָּׁה* followed by *אֶחֱתָהּ* or *רֵעֻתָהּ*, in reference both to persons and things; e. g. *חֲמִשׁ בְּיָרִיעוֹת הָיָיוּ חֲבֵרוֹת אִשָּׁה אֶל אֶחָתָהּ* Ex 26, 3.

The last named construction is also used for the reflexive *one another*; e. g. *וַיִּפְרְדּוּ אִישׁ מֵעַל אֶחָיו and they separated from one another* Gen. 13, 11 (Conf. gram. § 70, 2 (a)).

8) *Some* is expressed by the plural of the noun to which it belongs; e. g. *יָמִים some days* Gen. 24, 55; while *וְיִשְׁכַּתָּ עִמּוֹ יָמִים אֲחֵרִים* is sometimes added; e. g. *and thou shalt remain with him some days* Gen. 27, 44.

Occasionally it is expressed by *וְיִשׁ אֲשֶׁר*; e. g. *וְיִשׁ אֲשֶׁר*

וַיֵּצְאוּ מִן some said Neh. 5, 2; or also by מִן; e. g. וַיֵּצְאוּ מִן some of the people went out Ex. 16, 27; מִזְקְנֵי יִשְׂרָאֵל some of the elders of Israel Ex. 17, 5; sometimes even by מִן with a singular word, as וַיֵּצֵא לִי מִמֶּךָּ out of thee some shall go forth Michah 5, 1. Conf. Ps. 132, 11; 2 Kings 10, 10; Dan. 11, 7.

Rem. 2 Concerning the possessive reflexive and pronouns see gram. §§ 62—64, and § 70, 2.

## PART II

### VERBUM.

#### CHAPTER IV — THE VERBAL FORMS.

§ 14 The use of the עָבַר (*actio perfecta*).

The עָבַר is used in the first place for events which belong to the past; viz. to express the *Perfect*, *Pluperfect* and *Future Perfect* (*Fulturum Exactum*); e. g. וָאֵל נָח בָּאוּ אֶל נֹחַ בְּאֲשֶׁר צִוָּה אֱלֹהִים they came unto Noah as God had commanded Gen. 7, 9; וְגִלּוֹ עֲבָרֵי אֲבִימֶלֶךְ which the servants of Abimelech had stolen Gen. 21, 25; בְּאֲשֶׁר וְשָׂכַלְתִּי וְשָׂכַלְתִּי שְׂכָלְתִּי and if I shall have been bereaved of my children, I shall be bereaved Gen. 43, 14; אִם רָחַץ ה' אֵם רָחַץ ה' when the Lord shall have washed away Jes. 4, 4.

2) The עָבַר is further employed where in English we use the present; viz., in those instances which imply a similar action to have taken place in the past, or which are based upon it. The עָבַר consequently serves to express:

(a) an enduring act, already in operation; e. g.

שְׂנֵאתִי הַשְׂמִירִים הַבָּלִי שְׂוֹא *I hate them who seek for vain things* Ps. 31, 7; יָדַעְתִּי בְּנִי יְדַעְתִּי *I know it, my son I, know it* Gen. 48, 19; לֹא שְׁקֵטָתִי וְלֹא שְׁלוֹתִי וְלֹא נַחְתִּי *I have no rest, nor peace, nor a moment of ease* Job 3, 26;

- (b) solemn declaration, promises, decrees and similar acts; e. g. בִּי נִשְׁבַּעְתִּי *I swear by myself* Gen. 22, 16; סָלַחְתִּי כְּדִבְרֶיךָ *I forgive according to thy word* Num. 14, 20.

Prophetic predictions (the so called *perfectum propheticum*) belong to this rule.

- (c) actions of frequent recurrence; e. g. אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ *blessed the man that walketh not in the counsel of the wicked* Ps. 1, 1 (Conf. § 15, 5).

3) In case of an hypothesis, of which one knows that it is not, or will not be fulfilled, the עָבַר is used both in the main sentence (*apodosis*), and in the hypotheticalal clause (*protasis*); e. g. לוֹלִי אֵלֶיךָ אָבִי הָיָה לִי כִּי עָתָה הִיָּקֵם שְׁלַחְתִּנִּי *if the God of my fathers had not been with me thou hadst sent me away empty* Gen. 31, 42; אוֹלִי נָטַתָּה מִפְּנֵי כִּי עָתָה גַּם אֶחָכָה הִרְגָּתִי וְאַתָּה הַחַיִּיתִי *if she had not turned aside from me, surely I should have slain thee and saved her alive* Num. 22, 33.

If on the contrary one does not know this, other verbal forms may be used; e. g. לוֹ חָכְמוּ וַיִּשְׁכְּלוּ *if they were wise they would understand* Deut. 32, 29; לוֹ עָמִי שָׁמַע לִי *if my people would hearken to me . . . . I would quickly bow down their enemies* Ps. 81, 14, 15.

§ 15 The use of the עָתִיד (*actio imperfecta*).

1) The עָתִיד naturally is used for actions which have to take place in the future; e. g. כִּי שָׁמְעוּ כִּי שָׁם *for they heard that they should take their meal there* Gen. 43, 25; וְאַחֲרֵי כֵן יִשְׁלַח אֹתָם *and after that he will let you go* Ex 3, 20; לֹא תָקוּם וְלֹא תֵהְיֶה *it shall not stand, neither shall it come to pass* Jes. 7, 7.

2) Hence the עָתִיד is used in sentences (*final sentences*) which express the object (*finis*), after conjunctions such as לְמַעַן (ut, for the end that) פֶּן (ne, lest); e. g. וּבְעֶבֶר תִּהְיֶה יִרְאַתוֹ עַל פְּנֵיכֶם לְבִלְתִּי תִחַטָּאוּ *that the fear of him may restrain you that ye sin not* Ex. 20, 20; אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand* Gen. 11, 7; פֶּן תִּנְקֹשׁ *that ye may not be ensnared* Deut. 12, 30; also after וְ when it has the meaning of a final conjunction; e. g. וְיִהְיוּ לְאוֹת *that they may be for signs* Num. 17, 3.

3) For the same reason it is used to express a wish (instead of the cohortative or jussive form); e. g. יִרְאֶה אֶל עֲבָדֶיךָ פַּעְלֶיךָ *may thy work be seen by thy servants* Ps. 90, 16; וְלִבְךָ תִּשִׂית לְדַעְתִּי *take thou my plan unto thy heart* Prov. 22, 17.

Especially where the cohortative has no proper form the עָתִיד is employed with נָא = *I pray*; e. g. וְדַבֵּר נָא *let thy servant, I pray thee, speak* Gen. 44, 18.

4) The עָתִיד is further used to express a prohibition with לֹא or אַל, (by preference of course with the jussive); e. g. לֹא תַעֲשֶׂה לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20, 3; לֹא תִשָּׂא שְׁמַע שָׁוְא *thou shalt not take up a false report* Ex. 23, 1; אַל תִּבְטֵא אֶחָדֶיךָ *look*



*not behind thee* Gen. 19, 17; אַל תָּשֶׁת יָדְךָ עִם רָשָׁע *put not thine hand with the wicked* (= *be no partner with the wicked*) Ex 23, 1.

5) The עָתִיד moreover usually serves to express the forms of our present tense; e. g. מַה תִּבְקֹשׁ *what seekest thou* Gen. 37, 15; אוֹדֶךָ *I thank thee* Ps. 118, 21; and it often denotes also a continuing or frequently recurring action, when that which has happened in the past is not thought of, or at least is not uppermost in the mind of the speaker or writer (Conf. § 14, 2 *a* and *c*); וּמִשָּׁם וּמִכֵּן *and from hence it was parted* Gen. 2, 10; וַיֵּצֵב אִישׁ כֵּן *therefore a man leaveth his father* Gen. 2, 24; לֹא יַעֲשֶׂה *it is not so done in our place* Gen. 29, 26; וּמִעֵיל קָטַן תַּעֲשֶׂה לוֹ *and his mother used to make a little robe for him* 1 Sam. 2, 19.

6) The עָתִיד further serves to express ideas equivalent to *I can, I may, it ought* etc.; e. g. אָכַל תֹּאכֵל *may ye eat* Gen. 2, 16; לֹא יַעֲשׂוּ מַעֲשִׂים אֲשֶׁר לֹא יַעֲשׂוּ *deeds that ought not to be done* Gen. 20, 9; הֲיָדָע גֵּרַע *could we know this?* Gen. 43, 7; מִי יֵעָמֵד *who can exist* Ps. 130, 3.

7) Finally the עָתִיד is usually employed after the conjunctions אָז *then*, and מִתְּרָם *before, not yet*, even where in English we use a past tense; אָז יָשָׁר מֹשֶׁה *then sang Moses* Ex. 15, 1; אָז תִּפְשַׁע לִבְנָה *then did Libnah revolt* 2 Kings 8, 22; וְכָל-יַעֲשֶׂב הַשָּׂדֶה מִרֶם וַיֶּצֱמַח *and no herbs of the field had yet sprung up.* Gen. 2, 5.

§ 16. The עָבַר and עָתִיד with ךְּ conversive.

1) The עָבַר with ךְּ conversive is used to continue a



sentence which commenced with עָתִיד or with any other form of expression designating the action as future; e. g. פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם *lest he put forth his hand and take also of the tree of life and eat and live for ever* Gen. 3, 22 (conf. Gen. 24, 40; 41, 34); עֹד מְעַט וְסִקְלֵנִי *they be almost ready to stone me* Ex. 17, 4; אִם אַתְּ הִדְבָּר הַזֶּה תַּעֲשֶׂה וְצִוָּה אֱלֹהִים וְיִכְלַתָּ עִמָּד *if thou shalt do this thing then shall God give thee his commandments, and thou shalt be able to endure* Ex. 18, 23; צֹו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם *command the children of Israel and say to them* Num. 28, 2.

2) Without a preceding word referring to something future, הָיָה with ו conversive is used to introduce a future action (conf. n° 5), which action then follows expressed by עָתִיד, or by עָבַר with ו conv., or by the Imperative; e. g. וְהָיָה כָּל מוֹצְאִי וְהִרְגֵנִי *and it shall come to pass, that whosoever findeth me shall slay me* Gen. 4, 14; וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל *and it shall come to pass in that day that a great trumpet shall be blown* Jes. 27, 13; וְהָיָה כִּי יֵרְאוּ אֶתְךָ מִמִּצְרַיִם וְאָמְרוּ אֵשֶׁתִּי וְהָרְגוּ אֹתִי *and it shall come to pass when the Egyptians shall see thee, that they shall say: this is his wife and they will kill me, but they will save thee alive* Gen. 12, 12; וְהָיָה כִּי יְבִיאֲךָ ה' . . . . הַשָּׂמֶר לָךְ *and it shall be when the Lord shall bring thee into the land . . . . then beware lest* Deut. 6, 10—12; וְהָיָה אִם שָׁמַעַתְּ מְעַט מִשְׁמְעוּ . . . . וְנִתְתִּי *and it shall come to pass if ye shall hearken diligently unto my commandments . . . . that I will give ye* Deut. 11, 13. 14.

3) The עָתִיד with ו conversive serves to continue a narrative which commenced with a past tense. The first verb therefore of the narrative should properly stand in the עָבַר. Yet this generally happens only when an entirely new subject is introduced; e. g. Gen. 1, 1; 25, 19; Ex. 3, 1; 19, 1; 1 Kings 5, 1. If, however, this is not the case, then the first verb frequently stands in the עָתִיד with ו conv. Hence it is that a narrative so often commences with וַיְהִי, וַיְדַבֵּר, וַיֹּאמֶר.

Sometimes it even happens that the first verb of the narrative has to be mentally supplied; e. g. שֵׁם בֶּן מֶאת (שֵׁם הָיָה) שֶׁמ (was) a hundred years old when he begat; or *Shem begat at the age of a hundred years* Gen. 11, 10; וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו (It happened) on the third day when Abraham lifted up his eyes; or, *on the third day Abraham lifted up his eyes* Gen. 22, 4.

4) The עָתִיד with ו conv. is in certain cases regularly used in the main sentence; viz:

(a) after a preceding causal sentence; e. g. וַעַן מָאַסְתָּ לְעֵן מָאַסְתָּ אֶת דְּבַר ה' וַיִּמְאַסְדָּ מִמֶּלֶךְ *because thou hast rejected the word of the Lord, He hath also rejected thee from being king* 1 Sam. 15, 23.

(b) when the subject or object of the sentence for some reason or other precedes; e. g. וַיְבַלְגֶּשׁוּ וַשְׁמָה וְרֵאוּמָה וַתִּלְדְּ נָם הוּא *and his concubine whose name was Reumah, she also bare* Gen. 22, 24; וַתִּרְתִּי וַיִּמְאַסּוּ בָהּ *and as for my doctrine, they despised it* Jer. 6, 19.

5) Just as וַיְהִי is used to introduce a future action

(conf. n° 2), וַיְהִי frequently serves to introduce a narrative; e. g. Gen. 14, 1; 15, 17; 22, 1. 20; 29, 25; Jos. 5, 1. 13 etc.

6) The עֲתִיד with ו conv. is sometimes used instead of the present; e. g. וְהִתְכַּבֵּד and *thou honourest* 1 Sam. 2, 29; וַיִּתְאַבֵּל and *he grieveth* 2 Sam. 19, 2; וַיִּשְׁמְעֵנִי and *he heareth me* Ps. 3, 5. In like manner it is used for future events especially in prophecies; e. g. וַיִּשְׁבַּח ה' and *the Lord shall exalt* Jes. 9, 10; וַיּוֹרֵד and *He shall cause the rain to come down* Joel 2, 23; וַיַּעֲבֹר מֶלֶכָם and *their king shall pass on* Mich. 2, 13.

7) The ו conv. both of the עֲבַר and of the עֲתִיד finally serves to express all the different conjunctions; e. g. וְקָרָאָהוּ אָסוֹן וְהוֹרִדְתָּם אֶת שֵׁיבְתִי and *if any mischief befall him, then shall ye bring down my gray hairs with sorrow* Gen. 42, 38; מָה אֲנוֹשׁ וְתָדָעְהוּ what *is man that thou takest knowledge of him?* Ps. 144, 3.

Rem. 1 Sometimes a עֲתִיד is found which is still under the influence of a preceding ו conv.; e. g. וַיֹּאכְלוּ וַיִּשְׂבְּעוּ מְאֹד וְתִתְּנוּם יְכָא לָהֶם they *ate and they were filled, and he gave them what they lusted after* Ps. 78, 29; and sometimes under that of one following; e. g. וַיִּסַּע קָרִים בְּשָׁמִיִּים וַיְנַיֵּה בָּעֶזׂוֹ הַיָּמִין he *caused the east wind to blow in the heaven; and guided the south wind by his power* Ps. 78, 26.

§ 17. The cohortative and jussive besides the other modes of speech for expressing a wish.

1) The cohortative (a prolonged form of the עֲתִיד by appendig הֶ) rarely occurs except with the first person (Conf. gram. § 45, 1—3), and is used to express:

- (a) an ardent wish or supplication; e. g. וְאִסְפָּרָה כָּל יְרֵאֵי אֱלֹהִים *come and hear and let me declare all ye that fear God* Ps. 66, 16; נָא בְּאַרְצְךָ נַעֲבֶדְךָ *let us pass, I pray thee, through thy land* Num. 20, 17.
- (b) a resolution which is uttered with some excitement or animation; e. g. אֵלֶיכָה נָא וְאָשׁוּבָה וְאַרְאֶה *I will go, and return to my brethren and see* Ex. 4, 18; נָרוּצָה *we will run after thee* Cant. 1, 4.

**Rem. 1** It follows from rules *a* and *b* that the cohortative may be used with or without נָא. Where no proper form of the cohortative exists, the עֲתִיד is used with נָא (conf. § 15, 3).

- (c) sometimes also an hypothesis, with or without אִם; e. g. וְאִחְדָּלָה . . . . אִם אֶנְבְּרָה *if I speak my grief is not assuaged, and if I forbear* Job. 16, 6; אֶרְדֹּפָה אִיְבֵי וְאֶשְׁמֹדֶם *if I pursue mine enemies, I overtake them* 2 Sam. 22, 38.

2) The forms of the cohortative are sometimes used with ו conversive, with the consequence that the original meaning of the cohortative is lost; e. g. וְאֶשְׁלַחָה *and I sent* Gen. 32, 6; וְאִישָׁנָה *and I slept* Ps. 3, 6.

3) The jussive (abbreviated form of עֲתִיד Conf. gram. § 45, 4—7) is used:

- (a) to express a command or wish; e. g. יְהִי רָקִיעַ *let there be a firmament* Gen. 1, 6; יְהִי כְדִבְרְךָ *may it be according to thy word* Gen. 30, 34; וְיִשֶׁם לְךָ שְׁלוֹם *may he give thee prosperity* Num. 6, 26; וְהָעֵשׂ *it shall be done* Esther 7, 2.
- (b) to express a prohibition with a negative, usually with אַל; e. g. אַל תִּכְּזֹב אֶל מִנְחָתָם *respect not their*

*offering* Num. 16, 15; *אל תשחת עמך* *destroy not thy people* Deut. 9, 26; and sometimes with *לא*; e. g. *רק את בני לא תשב שמה* *only thou mayest not bring my son thither again* Gen. 24, 8.

- (c) not unfrequently also in conditional sentences; e. g. *תשחך חשך יהי לילה* *if thou makest darkness, it becometh night* Ps. 104, 20; *יד יחבשנו* *if he smiteth, he will again heal us* Hos. 6, 1.

4) In addition to the ordinary forms of the cohortative and jussive, a wish may be further expressed:

- (a) in the form of a question; e. g. *מי ישימני שפט* *Oh that I were appointed judge* 2 Sam. 15, 4; *מי יתן את העם הזה בידי* *Oh, that this people were given into my hand* Judges 9, 29.

The expression *מי יתן* subsequently became a phrase which has lost its original meaning and only serves to introduce a wish; e. g. *מי יתן ערב* *would that it were evening* Deut. 28, 67; *מי יתני במדבר* *would that I were in the desert* Jer. 9, 1. In this signification it may also be constructed with the infinitive; e. g. *מי יתן מותנו* *would that we had died* Ex. 16, 3; *מי יתן אלוה דבר* *Oh that God would speak* Job 11, 5; or with a *verbum finitum* with or without *ו* conjunctive; e. g. *מי יתן והיה ללבם זה להם* *would that they had such a heart* Deut. 5, 26; *מי יתן ואפוא יכתבון מלי* *Oh that my words were written down* Job. 19, 23; *מי יתן ידעתי* *Oh that I knew* Job 23, 3.

- (b) by the particles *אם* and *לו* with the *עתיד* or with a participle; e. g. *אם תשמע לי ישראל* *Oh Israel that thou*

wouldst hearken unto me Ps. 81, 9; אִם תִּקְטֹל אֱלֹהִים רָשָׁע Oh that thou wouldst slay the wicked, o God Ps. 139, 19; לוֹ עַמִּי שָׁמַע לִי Oh that my people would hearken to me Ps. 81, 14.

In one instance אִם is found beside לוֹ with the imperative; אֲךָ אִם אֶקְרָא לוֹ שְׁמָעֵנִי Oh that thou, I pray thee, wouldst listen to me Gen. 23, 13.

Rem. 2 When לוֹ is followed by a verb in the עֲבַר it expresses a wish which has not been fulfilled (just as לוֹלֵא conf. § 14, 3); e. g. לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי לֹא מָתַנּוּ Oh that thou hadst hearkened unto my commandments Jes. 48, 18.

## § 18. The use of the Imperative.

1) The most ordinary use of the imperative is to express a command; e. g. וְעַתָּה עֲשֵׂה do this Gen. 45, 19; צֹו אֶת בְּנֵי יִשְׂרָאֵל command the children of Israel Num. 28, 2.

2) The imperative moreover is frequently used to express:

(a) a petition, especially with נָא; e. g. אֲמַרִי נָא say, I pray thee Gen. 12, 13.

(b) a wish; e. g. לוֹ שְׁמָעֵנִי Oh that thou wouldst listen to me Gen. 23, 13.

(c) a promise; e. g. וְאָכְלוּ אֶת חֶלֶב הָאָרֶץ and ye shall eat the fat of the land Gen. 45, 18.

3) When the imperative has the meaning of a promise, it generally is the result of a preceding wish expressed in the form of an imperative; e. g. וְעַתָּה עֲשֵׂה וְחָיו do this and then you shall live Gen. 42, 18; וְרָעוּ



וְקָצְרוּ וְנָטְעוּ כְרָמִים וְאָכְלוּ פְּרִים *sow ye, and reap, and plant vineyards, and you shall eat the fruit thereof* Jes. 37, 30;  
 רְאֵה דְרָכֶיהָ וְחָכֶם *consider her ways and thou shalt be wise* Prov. 6, 6.

Such a preceding wish, however, may also be expressed by the עָתִיד; e. g. וַיְחַפֵּל בְּעֶדְךָ יְהוָה *and may he pray for thee and then thou shalt live* Gen. 20, 7; אִיעָצְךָ נָא עֲצָה *let me, I pray, give thee counsel and thou shalt save thy life* 1 Kings 1, 12.

**Rem.** With the imperative the masculine is sometimes used instead of the feminine; e. g. וַיֹּאמֶר אֵלֶיהָ עֲמִד *(= עֲמָדִי) and he said unto her: stand in the door of the tent* Judges 4, 20; רְחוּם יוֹשֶׁבֶת .... לְכִישׁ *(= רְחָמִי) bind the chariot unto the swift steed, oh inhabitant of Lachish* Michah 1, 13; חֲרָדוּ שְׂאֵנֹנוֹת *(= חֲרָדָה) tremble ye women that are at ease* Jes. 32, 11. (Conf. § 10 Rem. 5 and § 19, 1).

4) When more words than one refer to the subject addressed by the imperative, the suffix of the third person, and not that of the second, is generally used; e. g. שִׁימוּ אִישׁ חֶרְבוֹ עַל יָרְכוֹ *place ye everyone your swords upon your thigh* Ex. 32, 27; קְחוּ לָכֶם מִחֲתוֹת קֶבֶחַ וְכָל עֲדָתוֹ *(not עֲדָתְךָ Conf. however ibid. vers 11) take ye censers, Korah, and all your company* Num. 16, 6; שְׁמְעוּ עַמִּים כָּלָם *(not כָּלְכֶם) hear ye nations, all of you* 1 Kings 22, 28.

This construction is once found with עָתִיד, and in such a manner that the suffix of the third person is made even to precede; e. g. כָּלָם תָּשׁוּבוּ *return ye, all of you* Job. 17, 10.



## § 19. Persons of the Verb.

1) In the use of the persons of the verb the masc. affix is now and then used instead of the fem. (*enallage*); e. g. וְהִכָּרְתָּ and thou (i. e. the harlot v. 3) hast made thee a covenant Jes. 57, 8; וְתוֹכָל after וַתַּעַשׂי thou (i. e. the harlot) hast done evil things, and thou hast had thy way Jer. 3, 5; וַיִּבְעֵהֶם and ye (i. e. adulterous women) shall know Ez. 23, 49; אַל תִּירָאוּ בַּחֲמוֹת שָׂדֵי be not afraid ye beasts of the field Joel 2, 22; אִם תִּעֲרֹוּ וְאִם תִּעֲרֹוּ אִם תִּעֲרֹוּ that ye (i. e. daughters of Jerusalem) stir not up nor awaken love Cant. 2, 7; בְּאִשׁוֹר עֲשִׂיהֶם as ye (i. e. daughters of Naami) have dealt with the dead Ruth 1, 8; וְהָנוּ הַנָּשִׁים the wives shall give Esther 1, 20 (Conf. § 10 Rem. 5 and § 18 Rem.)

2) The impersonal is expressed by the third person sing. masc. as is evident from the frequently occurring expression וַיְהִי and it was, it came to pass, or also by the third pers. fem.; ex. g. לֹא תִקּוּם וְלֹא תִהְיֶה it shall not stand neither shall it come to pass Jes. 7, 7; לְךָ יֵאָמֶה for to thee it doth appertain Jer. 10, 7; נִשְׁעָרָה מְאֹד and round about him it is very tempestuous Ps. 50, 3; אֲלֶיךָ תָּבוֹא but now it is come to thee Job 4, 5. In like manner the third person fem. is used by preference when something indefinite takes the place of the subject; e. g. כָּל אֲשֶׁר הָיְתָה לְמֶלֶךְ מִצְרַיִם all that belonged to the King of Egypt 2 Kings 24, 7; וְלֹא עָלְתָה עַל לְבִי neither came it into my mind Jer. 19, 5.

3) The impersonal form on the other hand is not unfrequently used where a the third person is meant; e. g.

וַיָּצַר לוֹ (lit. *strait was to him*) and he was afraid Gen. 32, 8; וַיִּרְפָּא לָו (lit. *lest there be healing for them* i. e. the people) lest they be healed Jes. 6, 10. In this case also the fem. form is sometimes used; e. g. וַתֵּצַר לְדָוִד (lit. *and strait was to David*) and David was afraid 1 Sam. 30, 6.

4) The indefinite *one, they* are expressed:

(a) by the 3<sup>rd</sup> person sing. masc.; e. g. קָרָא שְׁמָהּ *they called her name* Gen. 11, 9; וְשָׂא אֶת חֵיל בְּמִשְׁקָם *they shall carry away the riches of Samaria* Jes. 8, 4.

(b) by the 3<sup>rd</sup> person plur. masc.; e. g. וַיִּקְרָאוּ שְׁמוֹ *and they called his name* Gen. 25, 25; וַיִּשְׁקוּ *they watered the flock* Gen. 29, 2; וַיִּרְצְחוּ *and they brought him hastily out of the dungeon* Gen. 41, 14; וַיִּבְקְשׁוּ *let there be sought* 1 Kings 1, 2.

(c) by the passive; e. g. אָז הוּחַל *then began men to call* Gen. 4, 26.

(d) by the 2<sup>nd</sup> person; e. g. בְּאַחַהּ *as one goeth* Gen. 10, 19. 30; הִשְׂרִפְנִי *it shall be burned* Lev. 13, 55. 57 conf. v. 52 (perhaps also בְּעֵרְבֶךָ *according to ones estimation* Lev. 27, 2.)

(e) by אִישׁ; e. g. יִחְיֶה אִישׁ *one shall nourish a young cow* Jes. 7, 21; but rarely by הָאִישׁ; e. g. כֹּה אָמַר הָאִישׁ *thus they said* 1 Sam. 9, 9.

(f) by repeating the verb in the form of a participle; e. g. כִּי יִפֹּל הַנֶּפֶל *if a man fall from thence* Deut. 22, 8 (seldom however in the plur.; e. g. נִמְעוּ נִמְעִים *they shall plant* Jer. 31, 5), or by adding a noun derived from a word which forms an integral part of the

sentence; e. g. *אַל יתְהַלַּל הָרֶבֶב בְּחָכְמָתוֹ* *let no one glory in his wisdom* Jer. 9, 22.

**Rem. 1** On the contrary, in certain cases, the 3<sup>rd</sup> person plur. is to be translated as passive; e. g. *כָּמוֹ לִי* *and wearisome nights are appointed to me*: viz. by God, Job 7, 3; *יִסְחוּ כִמְנָה* *they shall be rooted out of it* Pr. 2, 22. (conf. *יְהוֹדְעוּן* *that the interpretation may be made known to the king* Dan. 2, 30; *הַנִּפְקָיו* *that were taken out of the temple* Dan. 5, 3).

5) When the subject is to be emphasised, it is placed separately as a personal pronoun before its predicate; e. g. *אֲנִי הַעֲשֵׂרְתִּי* *I, I have made Abram rich* Gen. 14, 23; conf. Gen. 9, 7; 15, 15; Deut. 3, 24; Judg. 15, 18; 1 Kings 21, 7; Ps. 2, 6; 139, 2; occasionally also after the predicate; e. g. *כֵּן תִּפְנְעוּ בִּי אַתֶּם* *that ye will not kill me yourselves* Judg. 15, 12. In later Hebrew it is found after the verb without adding any emphasis; e. g. *וַיִּדְבַּרְתִּי אֲנִי* *I said within my heart* Eccles. 1, 16; Conf. 2, 11 ff.; *וַיִּשְׁבַּחְתִּי אֲנִי* *and I commended mirth* Eccl. 8, 15.

**Rem. 2** In the writings of the poets and prophets we sometimes find a sudden transition from one person into another; e. g. *וַיִּשְׁמַן יִשְׁרוּן* *Jeshurun waxed fat . . . . . yea, thou art waxen fat* Deut. 32, 15; conf. Deut. 32, 17; Jes. 1, 29; 5, 8; 22, 16; 61, 7; Mal. 2, 15; Job. 16, 7; *וְאֲנִי כִרְקֵב אֲבֵלָה = וְהוּא כִרְקֵב יֵבֵלָה* *though I waste away as a rotten thing* Job 13, 28.

**N. B.** This transition should not be confounded with that from the *oratio obliqua* into the *oratio recta*; e. g. Gen. 26, 7.

## § 20. Modifications of the verbal idea.

Modifications of the original sense of a verb, (such as

are found in other languages e. g. *ire, inire, exire, redire, transire*), by composition with prepositions and other words, do not exist in Hebrew, but are expressed:

(a) by different verbal stems; e. g. הָלַךְ *to go*, בָּא *to go in*; יָצָא *to go out*, שָׁב *to go back* etc.

(b) by constructing a verb with different prepositions; e. g. הָלַךְ *to go*; הָלַךְ אַחֲרַי *to go after, to follow* (German *nachgehen*) קָרָא *to call*; לְ קָרָא *to call to* (*zurufen*); קָרָא אַחֲרַי *to call after* (*nachrufen*); קָרָא בְּ *to call upon to invoke* (*anrufen*); נָפַל *to fall*; נָפַל עַל *to fall upon, to attack* (*anfallen*); נָפַל לִפְנֵי *to fall down before, to prostrate* (*niederfallen*); רָאָה *to see*; בְּ רָאָה *to look on, to behold* (*ansehen*) viz. *with pleasure or with revenge*. The further particulars of this rule belong to the sphere of the Lexicon.

(c) by connecting the verb with other words; e. g. עָשָׂה כָּלָה *to destroy, to consume*; נָתַן בְּיָד *to give up, to deliver up*.

## § 21. Connection of two verbs into one idea.

1) Adverbs in Hebrew are frequently expressed by *verba finita*, which follow the same construction as that of the verbs with a relative meaning (the so called *Auxiliary verbs of mood*, as *I can, I will, I begin*).

2) A verb expressing the main action is connected with the verb serving as adverb:

A. in the form of an infinitive; e. g. וְיָכַלְתָּ עֲמוֹד *thou shalt be able to endure* Ex. 18, 23; לֹא נִסְתָּה בָּהּ בְּנִלָּה *she dared not to set the sole of her foot upon*

*the ground* Deut. 28, 56; נָלֵאתִי נָשָׂא *I am weary to bear them* Jes. 1, 14; אָבוּ בִּדְרָכָיו הָלֹךְ *they would not walk in his ways* Jes. 42, 24; הִסְבַּלְתָּ עָשׂוּ *thou hast done foolishly* Gen. 31, 28; וַיֹּסְפוּ עוֹד שָׂנֵא אֹתוֹ *they hated him still more* Gen. 37, 5; אָחֵל הֵחָ (lit., *I will begin to put, etc.*) *this day will I for the first time put the dread of thee etc.*, Deut. 2, 25; וַהֲצַנַּע לָכֶת *to walk humbly* Michah 6, 8.

B. more frequently in the form of an infinitive with לִ; e. g. מְהֵרָה לְמַצָּא *thou hast found quickly* Gen. 27, 20; נִחְבֵּאתָ לְבָרֶחַ *thou didst flee secretly* Gen. 31, 27; וַיֶּאֱלֵךְ לָלֶכֶת *and he assayed to go* 1 Sam. 17, 39; הִקְשִׁיתָ לְשֵׂאוֹל *thou hast asked a great thing* 2 Kings 2, 10.

**Rem. 1.** This construction is nearly always used in prose with the verbs, הוֹחֵל, הוֹחֵל *to commence*, הוֹסִיף *to continue*, מְהֵרָה *to hasten*, הִרְחִיק *to remove*, הִעֲמִיק *to make deep*, הִפְלִיא *to make wonderful* (even with the infinitive passive לְהִעָזֵר 2 Chr. 26, 15) כָּלָה *to cease*, חָבֵל *to be ready, completed*, הִיטֵב *to find good, to approve*, הִרְבָּה *to multiply* (and other similar verbs), חָפֵץ, אָבָה *to will, to desire*, מָאֵן *to refuse*, בָּקֵשׁ *to seek*, יָדַע *to be able*, לָמַד *to learn*, נָתַן, נָטַשׁ *to permit*.

This is moreover the usual construction with nomina which imply a verbal idea; e. g. אֵין לְבוֹא (lit. *there is no entering*) *no one may enter* Esther 4, 2; עָתִיד לְכִידּוֹר *ready to seize upon* Job 15, 24.

**Rem. 2.** This construction is seldom found reversed, viz. that the infinitive is made to express the adverbial idea; e. g. עָשָׂה לְהִפְלִיא *who has acted wondrously* Joel 2, 26.

**Rem. 3.** In poetry however the לִ is, in all these cases, frequently omitted before the infinitive; e. g. אֵין עֲרֹךְ *there is nothing to be com-*

pared unto thee. Ps. 40, 6. הַעֲתִידִים עָרַר who will (lit. are ready) rouse up leviathan Job 3, 8.

C. in the form of a *verbum finitum*, viz.

α in such a manner that both verbs agree as to the *tempus*, *modus*, *genus* and *numerus*, and are connected with ו conjunctive; e. g. וַיַּחַל נֹחַ וַיִּטַּע and Noah began to plant Geg. 9, 20; וַיֹּסֶף אֲבִרְהָם וַיִּקַּח and again Abram took a wife Gen. 25; וַתִּמְהַר וַתוֹרֶד וַיֹּסֶף אֲבִרְהָם and she let down quickly Gen. 24, 18; וַיֹּאמֶר נָא וְלֵן do I pray thee tarry all night Judg. 19, 6; וְשָׁבָה וְהָיְתָה it shall be again unto destruction Jes. 6, 13; וַיִּשְׁכְּתִי וַיִּשְׁכְּתִי (lit. I desired and I sat down) I sat down with pleasure Cant. 2, 3.

β in such a manner that they agree in every thing except as to the *tempus*; viz. in the following order:

1) first the *actio imperfecta* and then the *actio perfecta*; e. g. וְלִמְעַן וְלִדְרוֹ וַיִּרְאוּ that they may learn to fear Deut. 31, 12; אָשׁוּב וְלִקְחָתִי I will take back Hosea 2, 11; תִּשׁוּב וְנִבְנְתָה it shall be built again Dan. 9, 25.

2) first the *actio perfecta* and then the *actio imperfecta*; e. g. וְנִשְׁבַּח וְלֹא הוּאֲלֵנוּ וַיִּנָּשֵׁב would that we had been content to dwell Jos. 7, 7; יָבֵעָתִי וְאִמְצָאָהּ shall I be able to find it Job. 23, 3; וַיִּשְׁכְּתִי אֲנִי וַאֲרָאָה and again I saw Eccl. 4, 1. 7.

γ in such a manner that they agree in all things except as to the *modus*; e. g. תָּשׁוּבוּ וּבֹאוּ נָא return ye again, I pray Job. 17, 10.

δ in such a manner that they agree in all points, but are not connected by ו conjunctive (*asyndeton*); e. g. רָשׁ הָחֵל הָרֵב commence to possess it Deut. 2, 24; הָרֵב הָחֵל רָשׁ



בִּבְשָׁנִי *wash me still more* Ps. 51, 4; הוֹאִילֹנִי *be pleased to look upon me* Job 6, 28; אֲשׁוּבָה אֶרְעָה *I will again feed thy flock* Gen. 30, 31; אַל תִּרְבוּ הַדְּבָרִי *talk no more* 1 Sam. 2, 3; קְרָאוּ בְּלֵאוּ *cry ye aloud* Jer. 4, 5; הִשְׁפִּילוּ יִשְׁבוּ *sit ye down low* Jer. 13, 18; הֵעֲמִיקוּ שַׁחְתּוֹ *they have deeply corrupted themselves* Hos. 9, 9; מָחָר שָׁכְחוּ *they soon forgot* Ps. 106, 13; פֹּר נָתַן *he giveth liberally* Ps. 112, 9.

**Rem. 4** The construction *with* ו conjunctive is the usual one in prose, and that *without* ו conjunctive the usual one in poetry. The latter however, is now and then also found in prose; e. g. הוֹאִיל מֹשֶׁה בְּאֵר *and Moses began to declare* Deut. 1, 5; תָּמוּ נִכְרְתוּ *they were wholly cut off* Jos. 3, 16; הִתְחַרָּה הַחַיִּיק *he earnestly repaired* Neh. 3, 20; נִפְרָצָה *let us send abroad every where unto our brethren* 1 Chr. 13, 2.

**Rem. 5** Also in the construction *without* ו conjunctive it may happen that both verbs differ as to the *tempus*; e. g. וְשַׁלַּשְׁתָּ תָּרֵד *and on the third day thou shalt go down* 1 Sam. 20, 19; לֹא יִרְעֵתִי אֲבִנָּה *I cannot give titles* Job. 32, 22. In this case the first verb is sometimes expressed by a participle; e. g. מִשְׁבִּימִי בִּבְקֹר יִשְׁכַּר וְרָמּוּ *who early in the morning seek for strong drink* Jes. 5, 11; חֶפֶץ יִגְדִּיל ..... *it pleased him to magnify* Jes 42, 21.

**Rem. 6** It is a bold and unusual construction when the two verbs differ in *person* and *number*; e. g. אוֹלֵי אוֹכֵל נִבֶּה בּוּ *we shall perhaps be able to smite them* (lit. *I shall perhaps prevail that we may smite them*) Num. 22, 6; לֹא תוֹסִיפִי יִקְרָאוּ לָךְ *thou shalt no more be called* (lit. *thou shalt not continue that they call thee*) Jes. 47, 1. <sup>1)</sup>

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1) This place in Jes. may, however, be also explained according to § 19, 4 rem. 1.



D. in the form of a participle or of a verbal adjective; e. g. הָחֵלוּ בְרוֹת *had begun to wax dim* 1 Sam. 3, 2; יוֹדֵעַ מְגִלָּן *who is able to play* (as regards the participle יוֹדֵעַ conf. Rem. 5) 1 Sam. 16, 16; בְּהִרְמִיָּה *when thou shalt have ceased to spoil* Jes. 33, 1<sup>1)</sup>.

3) The verb expressing the main action is not unfrequently entirely omitted, so that it must be supplied from the context; e. g. בְּהֵרִי וְהֵרִי = בְּהֵרִי (take) quickly Gen. 18, 6; וַיַּחֲרֹדוּ לְרֵאוֹת = וַיַּחֲרֹדוּ *and they regarded one another trembling* Gen. 42, 28; וַיִּתְקַחֻּם לְרֵאוֹת = וַיִּתְקַחֻּם *and they regarded one another with astonishment* Gen. 43, 33 (Conf. Jes. 13, 8); וַיִּדְרְשׁוּ לְשֵׂאוֹל = וַיִּדְרְשׁוּ *they shall anxiously inquire* Jes. 11, 10 (Conf. 8, 19); פָּתַח בְּיַשְׁלָחָם = פָּתַח *that sent not its prisoners home in freedom* Jes. 14, 17; בְּהִרְשִׁיו = בְּהִרְשִׁיו *come hear me in silence* Jes. 41, 1; הִתְרִישׁוּ = הִתְרִישׁוּ *depart from me in silence* Job 13, 13; עֲנִיתִי וְהִצַּלְתִּי = עֲנִיתִי *and from the horns of the wild-oxen deliver me in answer to my prayer* Ps. 22, 22.<sup>2)</sup>

Hence one always says כִּלְאָ אַחֲרַי = כִּלְאָ אַחֲרִי *to follow sincerely*.

1) שׁוֹדֵד may be also considered as an infinitive, and would then belong to the examples of A.

2) It is not necessary, however, to reckon as belonging to this rule such places as Ps. 74, 7; and 89, 40, where הָלַל may be the פִּעֵל of a denominativum of הָלַל *slain*, with the signification *to cast down, to destroy*.

## CHAPTER V — THE NOMINAL FORMS.

## § 22. The Infinitive.

1) The use of the infinitive in Hebrew is exceedingly frequent, and since it is a verbal substantive it belongs as well to nouns as to verbs, forming a transition from the one to the other, and following the construction of both.

2) One consequence of this is that it follows the construction of the noun and at the same time governs an object, as if it were a *verbum finitum*; e. g. בָּלְדָה אֹתָם *when she bare them* (lit. *in baring them*) Gen. 25, 26; בָּפְגַעְו בּוֹ *when he met him* (lit. *in his meeting him*) Num. 35, 19; מְלֵאָה הָאָרֶץ דַּעַת אֵת ה' *the earth is full of the knowledge of the Lord* (lit. *of knowing the Lord*) Jes. 11, 9; לֹא נִסְתָּה בְּרִיבְנָלָהּ הֵצִג עַל הָאָרֶץ *who would not venture to set the sole of her foot upon the earth* Deut. 28, 56; בְּחַמּוּלַת ה' עָלָיו *the Lord being merciful unto them* Gen. 19, 16; בְּשִׁנְאָת ה' אָתָּנוּ *because the Lord hated us* Deut. 1, 27; וּבְיוֹם הַקִּים אֶת הַמִּשְׁכָּן *and on the day that the tabernacle was reared up* Num.b. 9, 15; הֲלֹא הָיָא הַדַּעַת אִתִּי *was not this knowing me?* Jer. 22, 16.

3) The infinitive occurs also as a pure substantive, without governing an object, taking the place of a *nomen regens* or *nomen rectum*, of the subject, object, or attribute, or is connected with pronominal suffixes or prepositions; in a word, it is entirely constructed as if it were a noun without the grammatical cha-

racter of a verb; e. g. *לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ* *it is not good that man should be alone* Gen. 2, 18; *עַתָּה הָאֵסֶף* *the time that the cattle should be gathered together* Gen. 29, 7; *וְאֵין מַיִם לְשִׁתּוֹת הָעָם* *there was no water for the people to drink* Ex. 17, 1; *נִם עֲנִישׁ לְצַדִּיק לֹא טוֹב* *also to punish the righteous is not good* Prov. 17, 26; *עַל אָמַרְךָ* *because thou sayest* Jer. 2, 35; *וַתִּכְהֶיךָ עֵינָיו מֵרְאוֹת* *and his eyes were dim so that he could not see* Gen. 27, 1.

4) Further, the infinitive is frequently used as object of a *verbum finitum* or *participium* of the same stem, and is then placed either before or after it. Thus it generally serves to modify or emphasise the action (conf. § 28, 6), or to express a repetition or continuation; e. g. *תִּמְלֹךְ תִּמְלֹךְ עָלֵינוּ* *wouldst thou perhaps reign over us* Gen. 37, 8; *וְהָלַךְ הָלַכְתָּ בִּי נִכְסֶיךָ נִכְסֶיךָ* *and now thou art gone away because thou sore longedst* Gen. 31, 30; *הָעֵד הָעֵד בָּנוּ הָאִישׁ* *the man has expressly warned us* Gen. 43, 3; *וְלֹא הוֹרִישׁ לֹא הוֹרִישׁוּ* *but he could not wholly drive them out* Judg. 1, 28 *וְלֹא תִבְּנוּ וְלֹא רָאוּ* *ye hear continually but ye understand not, ye see continually but ye perceive not* Jes. 6, 9; *אֲמָרִים אָמַר לְמִנְאֲצִי* *they say continually unto them that hate me* Jer. 23, 17.

When the infinitive stands after the *verbum finitum*, which frequently occurs with *הָלֹךְ*, then another infinitive or participle, or even finite verb, of a different stem is frequently added; e. g. *וַיֵּצֵא וַיֵּצֵא וַיָּשׁוּב* *and it went to and fro* Gen. 8, 7; *וַיִּנָּח וַיִּנָּח וַיִּרְפּוּא* *he shall smite and shall again heal* Jes. 19, 22; *וַיִּלָּךְ הָלֹךְ וַיִּגְדֵּל* *and*

*he waxed continually greater* Gen. 26, 13; יָצָא וַיִּצְוֹא וַיִּמְלֵל and as he came out he cursed 2 Sam. 16, 5; הַלְכִים הָלוּךְ blowing with the trumpets as they went on Jos. 6, 13.

**Rem. 1** The infinitive, when it is connected in this manner with a *verbum finitum*, need not agree with it as to the conjugation (בְּנִינָן); e. g. טָרַף טָרַף טָרַף יוֹסֵף *Joseph is without doubt torn into pieces* Gen. 37, 33; וְהִפְדָּה לֹא טָרַף יִטָּרַף if it be indeed torn into pieces Ex. 22, 12; וְהִפְדָּה נִפְדָּתָה and not at all redeemed Lev. 19, 20; עֲרִיהָ תֵּעוֹר קִשְׁתָּךְ thy bow was made quite bare Hab. 3, 9.

**Rem. 2** In negative sentences the negation is placed between the infinitive and the finite verb; e. g. וְהִפְדָּה לֹא נִפְדָּתָה Lev. 19, 20; וְהוֹרִישׁ לֹא הוֹרִישׁוּ Judg. 1, 28; 15, 13; 1 Kings 3, 27; but it very seldom precedes; e. g. לֹא מוֹת תִּכָּתוֹן ye shall not surely die Gen. 3, 4; Ps. 49, 8; Amos 9, 8.

**Rem. 3** We shall see later on (§ 32, 5) that, like the infinitive, nouns also are commonly connected as objects with a *verbum finitum* and that a noun sometimes takes the place of an infinitive; e. g. לֹא יוּכְלוּ shall they not be capable of escaping punishment Hosea 8, 5.

5) On the other hand, the infinitive is not unfrequently used instead of a *verbum finitum*, both with or without a preceding *verbum finitum*.

A. after a preceding *verbum finitum*:

α after the עָבַר; e. g. וַיִּבְחֹר אֹתוֹ ... וַיִּגְלֵה נַפְשִׁי did I reveal myself .... and choose him? 1 Sam. 2, 28; נִכְתָּב וְנִהְיָה בְּטַבַּעַת הַמֶּלֶךְ וְנִשְׁלָחוּ סְפָרִים it was written, and it was sealed with the king's ring; and letters were sent Esther 3, 13.

β after עָבַר with ו conversive; e. g. וַיִּסְפְּרוּ עָלָיו ... וַיִּהְיֶה

עָלָיו *and they shall mourn for him, and bitterly weep for him* Zech. 12, 10.

γ after the עֲתִיד; e. g. אוֹ קָנָה . . . . תִּמְכְּרוּ מִמֶּכָר *if thou sell aught . . . . or buy* Lev. 25, 14; מוֹת יוֹמָת הָאִישׁ . . . . רָגַם אֹתוֹ *the man shall be surely put to death, all the congregation shall stone him.* Num. 15, 35.

δ after עֲתִיד with ו conversive; e. g. וַיָּרִיב אֹתוֹ . . . . וַיַּעֲרֵב אֹתוֹ *and he made him to ride . . . . and he set him* Gen. 41, 43.

Rem. 4 Sometimes even after a participle; e. g. נִכְתָּב בְּשֵׁם הַמֶּלֶךְ וְנִחְתָּם *written in the king's name and sealed* Esther 8, 8.

B. without a preceding *verbum finitum*, and consequently, in the beginning of the sentence:

α instead of the עָבַר (more or less like the Latin *In-finitivus Historicus*); e. g. אָלֶּה וּבָחַשׁ וּרְצַח וְנָגַב וְנָאֵף *they swear, they lie, they kill, they steal, they commit adultery* Hos. 4, 2.

β instead of the עֲתִיד; e. g. אָכֹל וְהוֹתֵר *they shall eat and leave thereof* 2 Kings 4, 43.

γ frequently instead of the imperative; e. g. זְכוֹר אֶת הַיּוֹם *remember this day* Ex. 13, 3; שְׁמֹר אֶת הַשַּׁבָּת *observe the sabbath day* Deut. 5, 12.

In all these instances the intention appears to be to add emphasis and force to the idea.

Rem. 5 When the infinitive takes the place of a *verbum finitum*, the subject may be added to it; e. g. הַמּוֹל לְכֹל זָכָר *every male among you shall be circumcised* Gen. 17, 10; הַקְּרִיב אֶתְּהוֹ בְּנֵי אֶחָד *the sons*

*of Aaron shall offer it* Lev. 6, 7; רָגַם אֹתוֹ בָּאֲבָנִים כָּל הָעֵדָה *all the congregation shall stone him with stones* Num. 15, 35; פָּגוּשׁ דָּב שְׂכוֹל בְּאִישׁ *let a bear robbed of her whelps meet a man* Prov. 17, 12.

### § 23. Use of the Participle.

1) Since the participle is a verbal adjective it is partly used as an adjective, partly as a verb, and follows the construction of both.

2) As for its signification, it may express as well the past and future, as an action which takes place the moment the writer speaks; e. g. אֲשֶׁר הָאֱלֹהִים עֹשֶׂה *what God will do* Gen. 41, 25; כָּח נִוְלָד *dead*; נִוְלָד *born*; לְעַם נִוְלָד *to a people that shall be born* Ps. 22, 32; וְעַם נִבְרָא *a people which shall be created* Ps. 102, 19; אֲרָנִי דִבֶּר *my Lord speaketh* Num. 32, 27; אֲשֶׁר אַתֶּם נֹרִים שָׁם *the land wherein ye (now) sojourn* Jer. 35, 7. In like manner it generally signifies the present.

The *בינוני פעול* (part. passivum) of קָל however has almost exclusively the meaning of something past.

Rem. 1. The *בינוני פעול* sometimes expresses an enduring quality, while the *בינוני פועל* only denotes a momentary condition; e. c. בְּטוֹחַ *confident (always)* בּוֹטֵחַ *to have confidence (under certain circumstances)*; שָׂכּוּן *(permanent) inhabitant* שׂוֹכֵן *a sojourner*; אֲחֹזֵי חֶרֶב *who are able to handle the sword* Cant. 3, 8 אֲחֹזֵי חֶרֶב would mean: *who have girded on the sword.* (conf. § 4, 2).

3) When the participle takes the place of a *verbum finitum*, with or without הָיָה, it has in most cases the signification of the present; e. g. כִּי יֵרָא אֶנְכִּי אִתּוֹ *when I shall see him*



for I fear him Gen. 32, 12; אֲשֶׁר אָתָּה עֹשֶׂה *which thou doest* Ex. 18, 17; וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נֶקְדִּים *and now behold it is dry and is become mouldy* Jos. 9, 12.

Not unfrequently however it stands instead of the future; e. g. מִמָּטָר אֲנִכִּי שִׁבְעָה עוֹד לַיָּמִים עוֹד *for yet seven days and I will cause it to rain* Gen. 7, 4; יִירָשׁ אֹתִי *will inherit from me* Gen. 15, 3 (conf. יִירָשְׁךָ v. 4); אֲנִכִּי *I shall judge* Gen. 15, 14. Often also it occurs instead of the imperfect; e. g. וְהָיָה יוֹשֵׁב *as he sat* Gen. 18, 1; וּמִיָּשָׁה *and Moses pastured the flock* Ex. 3, 1; or of the perfect; e. g. עֵינֶיכֶם רָאִיתָ *your eyes have seen* Deut. 4, 3.

**Rem. 2** When the participle has the signification of a *verbum finitum* whether in the present, perfect, or future, it is frequently preceded by הִנֵּה; e. g. הִנֵּה עֹשֶׂה אָחִיךָ כִּתְּנָחֶם לְךָ לְהַרְגֶּךָ *behold thy brother Esau thinks to kill thee* Gen. 27, 42; וְהָיָה עֹבֵר עַל הַנָּהָר *that he stood by the river* Gen. 41, 1; הִנֵּנִי מְבִיא אֶת הַמַּבּוּל *and I will bring the flood of waters* Gen. 6, 17.

4) Sometimes a sentence commences with a participle having the signification of a *verbum finitum*, and is continued by a *verbum finitum* in עָבַר or עָתִיד with or without ו conversive or ו conjunctive.

(a) with a *verbum* in עָבַר; e. g. אֱלֹהִים מוֹשִׁיב יְחִידִים *God maketh the desolate to return home . . . but the rebellious to dwell in a parched land* Ps. 68, 7.

(b) with a verb in עָבַר with ו conversive; e. g. אֲנִכִּי מוֹת וְהָיָה אֱלֹהִים *I am dying, but God shall be with you* Gen. 48, 21.



- (c) with a verb in עָבַר with ו conjunctive; e. g. שׁוֹפֵךְ בָּרוּךְ עַל נְדִיבִים וּמְזִים אֲפִיקִים רָפָה *he poureth contempt upon the princes and looseth the belt of the strong* Job. 12, 21.
- (d) with a verb in עָתִיד; e. g. הַשֵּׁם גְּבוֹלָהּ שְׁלוֹם חֶלֶב חֲטִים *he maketh thy border peace, he filleth thee with the fat of wheat* Ps. 147, 14 conf. v. 15.
- (e) with a verb in עָתִיד with ו conversive; e. g. מִי לִי אִפּוּא הוּא הֵצֵר צִיד וּבָא לִי *who then is he that hath caught venison, and brought it to me* Gen. 27, 33.
- (f) with a verb in עָתִיד with ו conjunctive; e. g. מוֹלִיד יוֹעֲצִים שׁוֹלֵל וְשֹׁפְטִים יְהוּלֵל *he leadeth counsellors away as spoil, and judges he maketh fools* Job. 12, 17 conf. vv. 19 ff.

Rem. 3. When the subject has not been named before, a personal pronoun is added to the participle as subject. Sometimes, however, this pronoun is omitted, and must be supplied from the context; e. g. with the 1<sup>st</sup> pers. כִּי פֹעֵל פֹּעֵל בְּיָמֶיכֶם (supply אֲנֹכִי from v. 6) *for I work a work in your days* Hab. 1, 5; with the 2<sup>d</sup> pers. וְהִיטָא נַפְשֶׁךָ *and thou hast sinned against thy soul* Hab. 2, 10; with the 3<sup>d</sup> pers. וַהֲגִה עֹמֵד עַל הַגְּמֵלִים *and behold he stood by the camels* Gen. 24, 30. Conf. Gen. 32, 7; 37, 15; 38, 24; 39, 22 (plur.); Jes. 26, 3; 33, 5.

5) A participle of the same stem as the verb to which it belongs is not unfrequently used to express the indefinite idea: *one, somebody*, e. g. וְכִי יָמוּת מָוֶת *if anyone die* Num. 6, 9; כִּי יִפֹּל הַנֶּפֶל *if anyone fall* Deut. 22, 8; לֹא יִרְדֹּךְ וְשָׁמַע הַשָּׁמַע *whosoever heareth it* 2 Sam. 17, 9; אִישׁ אִישׁ יִרְאֶה הָרָאָה *no one shall tread* Jes. 16, 10; יִרְאֶה הָרָאָה *anyone who seeth it* Jes. 28, 4; יִחַרֵּשׁ הַחֲרֹשׁ *doth anyone plough*

Jes. 28, 24; וְלֹא יִנּוּס לָהֶם נֶם וְלֹא יִמָּלֵט לָהֶם פָּלִיט *there shall not one of them flee away, there shall not one of them escape* Amos 9, 1.

6) As regards its construction also, the twofold character of the participle should be borne in mind. When used as an adjective it follows the rules of the adjectives (conf. § 4; gramm. §§ 66, 68, 69.), while with a verbal meaning it follows the construction of the verb, taking the verbal suffixes and not the nominal; e. g. חָפֵץ רָשָׁע *who hath pleasure in wickedness* Ps. 5, 5; הָרֹדִים בָּעָם *who ruled over the people* 1 Kings 9, 23; יִרְשׁ אֹתִי *shall inherit from me* Gen. 15, 3; עֹשֵׂי *who has created me* Job. 31, 15.

Rem. 4 A combination of both constructions is found in the expression מְשָׁרְתִי אֹתִי *who minister unto me* Jer. 33, 22.

Rem. 5 Owing to the st. constr. a somewhat free construction is often employed with the participle; e. g. שָׁבִי פָשַׁע *who turn (from) transgression* Jes. 59, 20; יוֹרְדֵי בֹר *who go down (into) the abyss* Jes. 38, 18; שֹׁכְבֵי קֶבֶר *who lie in the grave* Ps. 88, 6. (conf. § 5, 4). The same construction is obtained by means of the nominal suffixes; the expressions קָמִי and קָמִיו, for instance, have the same meaning as קָמִים עָלַי and קָמִים עָלָיו *who stand up against me or against him*.

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## PART III.

## THE PARTICLES.

CHAPTER VI. — ADVERBS AND ADVERBIAL  
EXPRESSIONS.

## § 24 Adverbs.

1) The adverbs not only serve to determine verbs, verbal expressions, and adjectives, but they occur also as the determination of a noun. (Compare ἡ χθὲς ἡμέρα).

As such they stand:

(a) as opposition after the noun; e. g. תְּבוּנָה רַבָּה מְאֹד *very much understanding* 1 Kings 5, 9; אֲנָשִׁים מְעַט *a few men* Neh. 2, 12.

(b) connected in st. constr. with the noun; e. g. דָּמִי הַנֶּם *innocent blood*, (*blood shed without cause*) 1 King 2, 31; עֵד הַנֶּם *a false witness*, (*a witness without cause*) Prov. 24; 28; עֹלָה תָמִיד *a continual burnt offering* Num. 28, 6; אֱלֹהֵי מִקְרוֹב and אֱלֹהֵי מִרְחוֹק *a God at hand, a God afar off* Jer. 23, 23.

Rem. 1 The adverb is in this case entirely considered as a noun, which is also evident from the fact that prepositions are prefixed to it; e. g. וּבָבֶן = וְבֵן *and thus* Esther 4, 16; אֶל־הַנֶּם *in vain* Ez. 6, 10.

2) The repetition of an adverb expresses the enduring increase or the intensity of the determination; e. g. מְאֹד מְאֹד *lower and lower* Deut. 28, 43; מְעַט מְעַט *by little and little* Ex. 23, 30; מְאֹד מְאֹד *much* מְאֹד *very much* Gen. 7, 19.



אֵין *no more*, (אֵין־ with the prolonged ending יִ is only found in the expression אֲנִי וְאֵין־עִיד *I am, and there is none else beside me* Jes. 47, 8. 10; Zeph. 2, 15).

Almost exclusively poetic are בִּלְתִּי, בְּלִי, בִּלְ not.

Rem. 1. אֵל is also used as a negative conjunction = לְבִלְתִּי, כֵּן, *that not, lest*. (Conf. § 28, 5 E γ) e.g. אֵל יִמְשְׁלוּ בִי *lest they should have dominion over me* Ps. 19, 14.

2) Regarding the use of these adverbs the following points should be remarked.

A. as to לֹא.

α לֹא serves principally as an *objective* and *unconditional* negation, and hence it is usually connected with עָבַר or עָתִיד in the indicative. As to the עָתִיד with לֹא to express a prohibition see § 15, 4.

Rem. 2 לֹא seldom occurs in a nominal sentence instead of אֵין; e.g. וְלֹא שִׁבְטִי אֱלֹהִים עֲלֵיהֶם *and no rod of God is upon them* Job. 21, 9.

β לֹא connected with כֹּל, when the latter is not followed by ה' הַיָּדִיעָה or by another determination (hence, used in a general and indefinite sense, § 3, 10, Rem. 3), means: *none, none at all* (*nullus, ne-personne, ne-rien*); e.g. כֹּל מְלָאכָה לֹא יַעֲשֶׂה *no work shall be done* Ex. 12, 16; כֹּל דְּבָרָיו לֹא יַעֲנֶה *to none of his words he will answer* Job 33, 13; (or, as is more usual לֹא followed by כֹּל) וְלֹא נִתְּרָה כֹּל יֶרֶק *and no green thing was left* Ex. 10, 15; וְלֹא יֵאָנֶה *no mischief shall happen to the righteous* Prov. 12, 21; וְלֹא יָשׁוּב מִפָּנָי כֹּל *and turneth not away for any* Prov. 30, 30; וּמִמְלָכָה כֹּל לֹא יִבָּל *all shall be destroyed* Job 1, 10.

*for no God of any nation or kingdom was able* 2 Chr. 32, 15.

If however כָּל is determined, it has, when connected with לֹא, a different signification; e. g. וְכָל לֹא תִרְאֶה *but thou shalt not see the whole of it* Num. 23, 13.

Rem. 3. In like manner אֵין with כָּל; e. g. וְכָל רוּחַ אֵין בְּקִרְבּוֹ *and there is no breath at all in the midst of it* Hab. 2, 19; אֵין כָּל חֲדָשׁ *there is nothing new* Ecc. 1, 9. On the same principle לֹא אִישׁ . . . = *no one, nobody*; e. g. לֹא יִכְלֶה אִישׁ בְּמִנּוֹ *no one of us shall withhold* Gen. 23, 6.

ג is also used absolutely as a negative answer: *nay, no*; e. g. וַיֹּאמְרוּ לֹא *they said: no* Gen. 19, 2; לֹא אֶדְּרוּגָה לֹא אֶדְּרוּגָה *nay, my lord* Gen. 42, 10; לֹא אֶדְּרוּגָה לֹא אֶדְּרוּגָה *he would only give heed unto me* Job 23, 6 (conf. § 26, 9).

ד is sometimes connected with a noun or adjective, with which it forms a sort of *compound*; e. g. לֹא-אֱלֹהִים *a no-god*; לֹא-דָבָר *a nothing*; לֹא חַסִּיד *an impious* Deut. 32, 21; Amos 6, 13; Ps. 43, 1.

Rem. 4. Concerning the place of לֹא in the sentence conf. § 40, 1 and Rem. 1.

B. As to אֵל.

א denotes a *subjective* and *conditional* negation and is, by preference, construed with the *jussive*; e. g. אֵל יָבֹא *may he not come, or, let him not come*, (conf. § 17, 3 b).

ב (like לֹא see A ג) is sometimes used also in an

absolute sense = *nay, not so* (conf.  $\mu\eta = \mu\eta \gamma\acute{\epsilon}\nu\eta\tau\alpha\iota$ )  
 e. g, *אֵל בָּנֹתַי* *nay, my daughters*, Ruth 1, 33; *אֵלֶּנָּה*  
*not so* Gen. 19, 18; 33, 10 (Conf. § 26, 9).

Rem. 5. Places such as Joel 2, 13 *וְאַל בְּגָדֵיכֶם* *rend*  
*your hearts and not your garments*; Am. 5, 14 *רָע וְאַל רָע*  
*seek good, and not evil*, should not be considered as belonging to rule  
 $\beta$ , for the verbs *תִּקְרְעוּ* and *תִּדְרְשׁוּ* are to be supplied after *אַל*. Si-  
 milarly, 2 Sam. 1, 21 *אַל טַל וְאַל קָטָר* *let there be no dew, nor rain*;  
 Jes. 62, 6; Ps. 83, 2 *אַל דָּמִי* *let there be no silence (or rest)*, do not  
 belong to it, because *אַל* is elliptical for *אַל יְהִי טַל*, *אַל יְהִי דָמִי*.

Rem. 6. Concerning the interrogative use of *אַל*, see § 26, Rem. 9.

### C. As to *אֵין*.

$\alpha$  *אֵין* (st. constr. of *אֵין*) is the negation of *יֵשׁ*, and  
 implies the verb *to be* as to all its tenses; e. g.  
*אֵין יוֹסֵף בְּבֹר* *Joseph was not in the pit* Gen. 37, 29;  
*אֵין ה' בְּקִרְבְּכֶם* *the Eternal is not amongst you* Num.  
 14, 42. Hence the positive formulas with *יֵשׁ* are  
 negatively expressed by *אֵין*; e. g. *יֵשׁ לִאֵל יָדִי* *I have*  
*it in my power* Gen. 31, 29; *אֵין לִאֵל יָדֵנוּ* *we have it*  
*not in our power* Neh. 5, 5.

$\beta$  A further consequence of this is:

1. that a personal pronoun, which is subject of a sentence with *אֵין*, is joined to it as a suffix, as *אֵינְנִי*  
*I am not*, *אֵינָהְנָה* *I was not* *אֵינְנָה* *I shall not be*; etc.
2. that the verb, which is predicate of a sentence with *אֵין* always takes the form of a participle (be-  
 cause in *אֵין* the verb *to be* is already implied); e. g,  
*אֵין נָתַן* *I will not give* Ex. 5, 10; *אֵין נָתַן* *no*



*straw is given* Ex. 5, 16; *אֵינְךָ מְשַׁלֵּחַ* if thou wilt not let my people go Ex. 8, 17; *אֵינְכֶם מְאִמִּינִים* ye did not believe Deut. 1, 32.

Rem. 7. Once, Jer. 38, 5, *אֵין* is found constructed with a *verbum finitum*: *כִּי אֵין הַמֶּלֶךְ יוּבֵל אֶתְּכֶם דָּבָר* for the king cannot do any thing against you.

γ Just as *וַיֵּשׁ* signifies: *to exist, to be present, to be at hand*, so *אֵין* expresses the contrary; e. g. *וְאֵינִנּוּ* and he was no more Gen. 5, 24; *וְהָאֶחָד אֵינִנּוּ* and one is not Gen. 42, 13; *וְאֵינֵם* and they are not Jer. 10, 20.

Rem. 8. *אֵין* is sometimes separated from the word to which it belongs by another word; e. g. from its participle *נְכוֹנָה* *אֵין בְּפִיהוּ נְכוֹנָה* there is no sincerity in his mouth Ps. 5, 10; or from its noun (especially by the smaller words such as *גַּם*, *לֹא* or by a determination of place), *אֵין לָהּ לֶדָּה* she had no child Gen. 11, 30; *אֵין לוֹ סִנְפִיר* that have no fins Lev. 11, 10. 12; *אֵין בּוֹ מְתָם* there is no soundness in it Jes. 1, 6; *אֵין בְּמוֹת וְכָרֶךְ* in death there is no remembrance of thee Ps. 6, 6; *וְאֵין בְּרוּחוֹ רְמִיָּה* and in whose spirit there is no guile Ps. 32; 2. The same sometimes occurs with *אֵל*; e. g. *אֵל בְּאַפִּי תוֹכִיחֵנִי* rebuke me not in thine anger Ps. 6, 2.

It should be noticed also that the usual order of *אֵין* and its noun or participle is sometimes reversed; e. g. *אֵין לָהּ מַיִם* that has no water Jes. 1, 30; *וּפֶתֶר אֵין אֵתוּ* and there is none to interpret it Gen. 40, 8.

Rem. 9. In Neh. 4, 17 we find *אֵין* connected first with *אֲנִי*, then with other subjects, and finally all these comprised in *אֲנַחְנוּ*.

Rem. 10. In Job 35, 15 *כִּי אֵין פֶּקֶד אָפּוֹ* but now his anger is withheld *אֵין* stands before *עָבַר* to emphasise the negation. In like manner

אין emphasises the negation in וְלֹא־אֵין Jes. 45, 21 and אֵין בְּלִי Hos. 13, 4 *there is none beside me*.

δ Further אֵין is now and then connected with a noun for the purpose of expressing a negative adjective; e. g. אֵין אֲנִים *powerless* Jes. 40, 29; אֵין עֵינַיִם *blind* Jes. 59, 10; אֵין מְסָפָר *innumerable* Joel 1, 6; אֵין אֶזְרָא *powerless* Ps. 88, 5; אֵין חֶקֶר *unsearchable* Prov. 25, 3.

Rem. 11. אֵי (an abbreviation of אֵין 1 Sam. 21, 9 = אֵין, אֵין) is sometimes connected in a similar manner אֵי נָקִי *not innocent* Job 22, 30.

D. אֵת *not yet*, (like the adverb אֶתְּ) is generally construed with the עָתִיד even when the verb expresses an *actio perfecta*. It is rarely construed with the עָבַר; e. g. אֵתְּ יָדַע *he did not yet know* 1 Sam. 3, 7.

E. The poetic negation בַּל *not*, is almost exclusively connected with a *verbum finitum*. The exceptions where it is found with the infinitive are very rare; e. g. בַּל קְרוֹב אֵלַיךְ *they come not near unto thee*. Ps. 32, 9.

F. The equally poetic בְּלִי is (like לֹא see A δ) and אֵין C δ) sometimes connected with a noun to express the negation of the latter's idea; e. g. בְּלִי חֶק *beyond measure* Jes 5, 14.

3) The other particles of negation are mostly all exclusively used as conjunctions.

Concerning them the following particulars should be remarked.

(a) לְבַלְתִּי (st. constr. of בָּלַת *to disappear, to cease to exist*, from the stem בָּלָה, with the termination י

see gramm. § 60 D., and the letter preposition לְ) is usually construed with the infinitive, to express the negation of an action; e. g. לֹבֵלֶתִי אֶכֶל כִּמְנוּ *not to eat of it* Gen. 3, 11; rarely with a verbum finitum in the sense of: *that not, lest*; e. g. לֹבֵלֶתִי שָׁבוּ *that none doth return fram his wickedness* Jer. 23, 14; or *without (quin) וְלֹבֵלֶתִי רָאוּ who follow their own spirit without seeing* Ez. 13, 3.

- (b) פֶּן (litt. *removing, taking away* stem פָּנָה) *lest, that not*, stands at the beginning of a sentence, which expresses fear or anxiety, especially after the verbs: *to fear, to beware, (vereor ne)*; e. g. הִשְׁמַר לְךָ פֶּן תָּשִׁיב *beware that thou bring not* Gen. 24, 6; כִּי יֵרָאֵתִי פֶּן תִּגְוֹל *because I was afraid, because I said: "Lest thou shouldest take"* Gen. 31. 31 חֲפָשׂוּ וְרָאוּ *search and look that there be not here with you* 2 Kings 10, 23.

Rem. 12. The verb expressing fear or anxiety is sometimes omitted, and is to be supplied from the context; e. g. וְעָתָה פֶּן יִשְׁלַח יָדוֹ *and now (I fear) lest he put forth his hand* Gen. 3, 22.

Rem. 13. In Num. 20, 18. פֶּן is separated from its verb by the noun בַּחֶרֶב which the writer wished to emphasise: *lest I come out with the sword against thee* (Conf. Rem. 8).

4) Two negations in the same sentence do not destroy one another, but on the contrary strengthen the negation (conf. οὐκ οὐδέis, οὐκ οὐδαμῶς); e. g. הֲמִקְבְּלִי אֵין *are there no graves in Egypt* Ex. 14, 11 conf. 2 Kings 1, 16; כֶּסֶף אֵין כֶּסֶף לֹא נִחְשָׁב *silver was not accounted*

of 1 Kings 10, 21; (in the parallel place 2 Chr. 9, 20 לֹא is omitted); מֵאֵין יוֹשֵׁב *without a single inhabitant* Jes. 5, 9; לֹא יָבֹא בְּתָרֵם *before the day of the Lord's anger come upon you* Zeph. 2, 2; מִבְּלִי אֲשֶׁר לֹא יִמָּצֵא *that man cannot find out* Eccl. 3, 11; אַל בְּאַפְךָ פֶּן תִּמְעַטֵּנִי *lest in thy anger thou bring me to nothing* Jer. 10, 24.

5) When one negative sentence follows another, often the first sentence alone, especially in poetic parallelism, takes the negation; e. g. וְאַתָּה עֲתֵק . . . . . אַל תִּרְבוּ *talk no more so exceeding proudly, let no arrogancy come out of your mouth* 1 Sam. 2, 3 וְגִדְלֹתִי בַחֲוִירִים וְרִמְמָתִי *I have not nourished young men, nor brought up virgins* Jes. 23, 4; לֹא יַעֲרֹכֶנָּה זָהָב וְזָכוּכִית וְתַמְרוֹתָהּ כֶּלִי כֶּן *gold an crystal cannot equal it, neither shall the exchange thereof be jewels of fine gold.* Job 28, 17, (conf. § 27, 7.)

Rem. 14. Concerning the preposition מ as negation See § 27, 6 C γ.

## CHAPTER VII. — INTERROGATIVE PARTICLES.

### § 26. Interrogative words and sentences.

1) An interrogative sentence, is generally introduced by a conjunction or letter of interrogation.

To the interrogative conjunctions (besides אִם which will be spoken of later on) belong also the interrogative pronouns, and the words derived from them; e. g. בְּמָה בְּמָה מִדּוּעַ (these call for no particular comment), אֵי which

transforms a pronoun or adverb into a question (as to which the lexicon should be consulted), and finally a few particles, such as **אֵיפֹה**, **אֵפֹא**, **אֵיָה**.

Rem. 1. The formula **מִי יוֹדֵעַ אִם** Esther 4, 14 has an affirmative signification *who knoweth whether .... not* (= *I believe that, nescio an*).

Rem. 2. In Jon. 1, 7. 8 **יֵשׁ** and **אֲשֶׁר** have owing to the subsequent **לְמִי** the signification of: *for whose cause?*

2) *Direct simple questions* are generally introduced by prefixing **הֲ** to the first word of the sentence; while *direct disjunctive questions* have **הֲ** in the first member and **אִם** in the second; e. g. **אִם נִהְיָל . . . הֲנִגְלָל** *shall we go to battle, or shall we forbear*; 1 Kings 22, 15.

3) The **ה** interrogative is mostly used in questions, of which the answer is uncertain; e. g. **הֲשִׁמְתָּ לְבָבְךָ** *hast thou considered?* Job 2, 3; occasionally also in questions to which a negative answer is expected; e. g. **הֲשִׁמְרָא** *am I my brother's keeper?* Gen. 4, 9; **יִחְיֶה** *shall he live?* Job. 14, 14. Sometimes **ה** is used for the simply purpose of emphasising the negation; e. g. **הֲאַתָּה** *shalt thou build me a house?* 2 Sam. 7, 5. (the parallel place, 1 Chr. 17, 4, reads **תִּבְנֶה**). On the contrary **ה** connected with **לֹא** (**הֲלֹא**) serves to express and to strengthen the affirmation, with the consequence that **הֲלֹא** (*nonne*) is almost equal to **הֲנִיָּה**; e. g. **הֲלֹא יָדָר** *doth not (= behold) David hide himself?* Ps. 54, 2; **הֲלֹא הֵם בְּחוּבִים** *are they not written?* 2 Kings 15, 21; 20, 20; Esther 10, 2 = **הֵנָּה בְּחוּבִים** conf. 2 Chr. 27, 7; 32, 32. But even the simple **ה** without **לֹא** sometimes

differs but little from הִלֵּא; e. g. הֲנִגְלֶה נַגְלִיתִי *did I not reveal myself?* 1 Sam. 2, 27; הֲיִדְעֶתֶם *do ye not know?* 1 Kings 22, 3; הֲוֹאתָ יָדְעָה *knowest thou not this.* Job 20, 4. (See Kimchi on 1 Sam. 2, 27).

Rem. 3. The few instances, where a simple question is introduced by אִם, are based upon the omission of the preceding member of a disjunctive question; e. g. אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ נִהְיָה הַדָּבָר הַזֶּה *is this thing done by my lord the king?* 1 Kings 1, 27; אִם בַּחֲמֹר הַיּוֹצֵר *shall the potter be counted as clay?* Jes. 29, 16; אִם כַּח אֲבָנִים *is my strength the strength of stones?* Job 6, 12. (Conf. Lat. *an* and § 28, 5 A β.)

Rem. 4. Instead of אִם . . . . הֲ in a disjunctive question, we also find אִם . . . . הֲ; e. g. אִם בְּיָמֵי אֲבֹתֵיכֶם . . . . הֲ *has this been in your days or in the days of your fathers?* Joel 1, 2; . . . . הֲאֵנֹכִי *is my complaint of man, or why should I not be impatient?* Job 21, 4; sometimes with הֲ being repeated after אִם; e. g. . . . . הֲלֵבֶן *shall a child be born unto him that is a hundred years old?* or *shall Sara, who is ninety years old, bear?* Gen. 17, 17; or with special emphasis on the first member of the question; e. g. הֲאֵף *shall even one that hateth right govern?* or *wilt thou condemn the just and mighty?* Job 34, 17; Conf. 40, 8, 9.

After a negative sentence אִם sometimes stands as if in the second member of a disjunctive question; e. g. כִּי לֹא לְעֶלְם חֶסֶן וְאִם נִזְרָה לְדֹר *for riches are not for ever, or doth the crown endure for all generations?* Prov. 27, 24.

Rem. 5. In the second member אוֹ or, is occasionally found instead of אִם; e. g. הֲקֵץ לְדַבְּרֵי רוּחַ אוֹ מָה יִמְרוּצֵד בִּי תַעֲנֶה *shall vain words have an end?* or *what provoketh thee that thou answerest?* Job 16, 3; Conf. Eccl. 2, 19.



4) Questions with **אם** .... **ה** need not always express an opposition, for they frequently merely repeat the same question with different words; e. g. **הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם** *shalt thou indeed reign over us? or shalt thou indeed have dominion over us?* Gen. 37, 8. This especially occurs in poetic parallelisms; e. g. **הַיִּתְפָּאֵר אִם יִתְגַּדֵּל הַחֵצֵב** *shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?* Jes. 10, 15; Conf. Jer. 5, 29; Job 4, 17; 6, 5. 6; 8, 3; 10, 4. 5; 11, 2. 7; 22, 3.

Rem. 6. In questions of this kind the second member is now and then introduced by **ו** instead of by **אם** or **וְאִם**; e. g. **הֲלֹאֵל הִדְבַּרְוּ וְוָאֵם** *will ye speak unrighteously for the Lord, or talk deceitfully for him?* Job 13, 7; **הֲרֵאשׁוֹן אָדָם הוּלָד וְלִפְנֵי גִבְעוֹת חוֹלְלָתָהּ** *art thou the first man that was born, or wast thou brought forth before the hills?* Job 15, 7. Sometimes **ו** is even omitted; e. g. **הֲיִנְבְּאָה גִמְא בְּלֹא בָצָה יִשְׁנָא אָחוּ כְּלִי מִיִּם** *can the rush grow up without mire, or can the flag grow without water?* Job. 8, 11; **הֲתִדַּע עַל-מִפְלְשֵׁי עָב** *dost thou know the balancings of the clouds, .... or dost thou with him spread out the sky?* Job 37, 16. 18.

Rem. 7. The second member is rarely introduced by **ה** and then it really continues the question of the preceding member; e. g. **הֲיִסְגְּרֵנִי בְּעָלֵי קַעִילָה בְּדֵרוּ הַיִּגְדֵּר שְׂאוּל** *will the men of Keilah deliver me up into his hand, and will Saul come down?* 1 Sam. 23, 11. Yet even in the case of an opposition **ה** is found in the second member; e. g. **הֲלִירִשְׁנוּ לָנוּ הָלֹא** *have ye called us to take our possessions, or not?* Judges 14, 15.

Rem. 8. Once, Job 6, 12, we find **אם** both in the first and in the



second member, while the third member (v. 13) is introduced by הֲאֵם:  
 אִם כַּח אֲבָנִים כְּחִי אִם בְּשָׂרִי נָחוּשׁ : הֲאֵם אֵין עֲזָרָתִי בִי וְתוֹשָׁעָה נִדְחָה  
 מִמֶּנִּי *is my strength the strength of stones, or my flesh of brass, or*  
*is it not that there is no help for me, and that sound counsel is driven*  
*away from me?*

5) A question may further be expressed by the tone of speech (gathered from the context) without either word or letter of interrogation; e. g. שָׂאוֹל וְמֶלֶךְ עָלֵינוּ *shall Saul reign over us?* 1 Sam. 11, 12; שָׁלוֹם לְנֶעֶר *is it well with the boy?* 2 Sam. 18, 29; and especially before gutturals הֵ is omitted; e. g. וְאַתָּה הֵנָּה Gen. 27, 24 (although v. 21 we read וְהַאֲתָה הֵנָּה); הַיּוֹם הַחֲלָתִי *have I to-day begun?* 1 Sam. 22, 15; הוּא יוֹרֶה *shall this teach?* Hab. 2, 19; עֲדָךְ *dost thou still hold fast?* Job 2, 9.

This manner of asking a question more frequently occurs, when such question is connected with a preceding sentence by וְ; e. g. וְאַתָּה תִּירָשָׁנוּ *and shouldest thou possess them?* Judges 11, 23; וְאַתָּה תִּנָּצֵל *and shalt thou be delivered?* Jes. 37, 11; וְאַנִּי לֹא אָחוּס *and should not I have pity?* Jonas 4, 11; or by גַּם; e. g. גַּם בְּעֵינַי *should it also be marvellous in my eyes?* Zech. 8, 6.

Negative sentences are now and then pronounced in an interrogative manner. They are then introduced by לֹא or וְלֹא, and cause an affirmative answer to be expected; e. g. מִפִּי עֲלִיּוֹן לֹא הָצָא *out of the mouth of the most High cometh there not evil and good?* Lam 3, 38; וְלֹא יִסְקֻלֵּנוּ *and will they not stone us?* Ex. 8, 22.

Rem. 9 Once, however, we find such a negative question introduced

by **אֵל** **פָּשַׁטְתֶּם הַיּוֹם** **אֵל** *did ye not make a raid today?* 1 Sam. 27, 10 (conf. however LXX which suggests the reading **אֵל־מִי**) *Translator*.

6) Indirect simple questions (after verbs of *inquiring, doubting, observing*) are introduced as well by **הֲ**; e. g. **לְרַאות הַמַּיִם הַבְּקִי** *to see if the waters were abated* Gen. 8, 8; as by **אִם**; e. g. **אִם פָּרְחָה אֵם נִרְאָה** *let us see whether the vine has budded* Cant. 7, 13; **אִם אֶחְיֶה** *inquire whether I shall recover* 2 Kings 1, 2.

Indirect disjunctive questions are introduced by **הֲ** **אִם** ....; e. g. **לְדַעַת הַהַצְלִיחַ ה' בְּרִכּוֹ אִם לֹא** *to know whether the Lord has made his journey prosperous or not* Gen. 24, 21; **אֲנִסְנוּ הַגִּלְגָל בְּתוֹרַתִי אִם לֹא** *that I may prove them whether they will walk in my law or not* Ex. 16, 4; sometimes by **הֲ** .... **הֲ**; e. g. **וּרְאִיתֶם הַחֹזֶק הוּא הַרְפָּה** *and see whether they be strong or weak* Num. 13, 18.

7) To intensify the question the words **זֹאת** and **זֶה** (conf. § 11, 3 c) and **אִפּוּא** (not to be confounded with **אִיפּוּה** *where?*) *then, now* are added; e. g. **מַה לָּךְ אִפּוּא** *what aileth thee now?* Jes. 22, 1; **אִיפּוּא אֵיפּוּה** *where is then my hope?* Job 17, 15.

Rem. 10 **אִפּוּא** is sometimes placed after the real question is finished; e. g. **וּבִמָּה יוֹדַע אִפּוּא** *for wherein now shall it be known* Ex. 33, 16; sometimes also after a word on which the emphasis falls, and consequently before the real question; e. g. **מִי אִפּוּא הוּא הַצֹּד צִיד** *who then is he that hath taken venison* Gen. 27, 33.

8) The particles of interrogation like the other particles (conf. § 24, 3) sometimes refer not to that part of the sentence in which they stand, but to that which

follows; e. g. מַדּוּעַ בָּאתִי וְאֵין אִישׁ *wherefore was there no one when I came?* Jes. 50, 2; הֲנִסָּה דָּבָר אֵלֶיךָ הַלָּמָּה *if one assay to commune with thee, wilt ihou be grieved?* Job 4, 2.

9) An affirmative answer is expressed by repetition of the main word in the question (changing of course the 2<sup>d</sup> person into the 1<sup>st</sup>, if necessary); e. g. הֲתֵלְכִי אֵלַיךְ . . . . *wilt thou go . . . . and she said, I will go* Gen. 24, 58; אָנֹכִי . . . . אַתָּה *is it thou . . . . and he said: it is I.* Gen. 27, 24; Judg. 13, 11; יָדַעְתֶּם . . . . יָדַעְנִי *know ye . . . . and they said: we do know* Gen. 29, 5; הֲשָׁלֵם . . . . שָׁלֵם *is it well with him . . . . and they said: it is well;* *ibid.* v. 6; הֲתֵתָהּ בְּנִיךָ . . . . בְּתֻנֶּת בְּנִי *is it thy son's coat . . . . and he said: it is my son's coat.* Gen. 37, 33; יֵרֵד . . . . יֵרֵד ה' *will Saul come down . . . . and the Lord said: he will come down* 1 Sam. 23, 11.

A negative answer is expressed by repetition of the main word with לא; e. g. אֶת־מִי עֲשִׂקְתִּי אֶת־מִי רִצִּיתִי וּמִי־מִי לֹא *אֶת־מִי עֲשִׂקְתִּי כִפֹּר . . . . וַיֹּאמְרוּ לֹא עֲשִׂקְתָּנוּ וְלֹא רִצִּיתָנוּ וְלֹא לָקַחְתָּ מִי־אִישׁ מֵאוֹמָה* *whom have I defrauded? whom have I oppressed? of whose hand have I taken a bribe? . . . . and they said: thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand* 1 Sam. 12, 4. 5; הֲנִזְכֶּה . . . . וַיֹּאמֶר לֹא תִכֶּה *shall I smite them? and he said thou shalt not smite them* 2 Kings 6, 21. 22; or by לא (or אל) alone. (Gonf. § 25, 2 A γ, B β).

## CHAPTER VIII. — THE REMAINING PARTICLES.

## § 27. The Prepositions.

1) Most of the simple prepositions had originally only a local meaning, but subsequently came also to be used to express ideas of *time*, *causality*, etc.

The prepositions express either *rest* in a place, or *motion to* or *from* a place.

2) The principal prepositions of place are:

(a) of *rest*: כּ at, in, on; עַל upon, over; תַּחַת under, in the place of; אַחֲרֵי, אַחֲרָא behind, after; לִפְנֵי before; מִנֶּגֶד, מִוֶּל מֵעַד at the side of, by; אֶת near, by, with; בְּעַד (lit. in distance from) behind, round about (ἀμφί); בֵּין between, עֲבֵר at the side of.

(b) of *motion*: מִן from; אֶל and לְ to, towards; עַד to, unto, as far as, towards.

3) Many of the above mentioned prepositions express also ideas of *time*; e. g. כּ within, in; אֶל, מִן, עַד etc.

4) The other relations are expressed by כּ as (כְּרִי as often as; כְּפִי according to); עִם with, together with; וְלֹא without, besides; לְבִיעַן because of; עֲקֵב, חֶלֶף (in reward of, in consequence of) for.

5) The Hebrew language is, owing to the *compounding* of prepositions exceedingly well fitted to express various grammatical relations with the greatest accuracy. Thus the prepositions of *motion* are often prefixed to other prepositions of place in order to denote the local state which existed before the action, or that which

will exist after the action is completed. (conf. *de chez, d'auprès*). When Moses, for instance, says to Aaron, Num. 17, 11 « *Take thy censer and put fire therein* מֵעַל הַמִּזְבֵּחַ *from off the altar*” he expresses most accurately that the fire is to be found on the altar.

Thus we find the following compounds:

(a) with מִן (מִ or מִי); מֵאַחֵר usually מֵאַחֲרַי *from behind*; מִבֵּין or מִבֵּינֵי *from between*; מֵעַל *from upon, from above*; מֵעִם or מֵאֵת *from, from with, from at*; מִתַּחַת *from under*.

(b) with אֵל בֵּינֵי . . . . אֵל *between, into between*; אֵל מִבֵּית (and לְמִבֵּית Num. 18, 7) *forth within* (lit. *to the place which is within*) 2 Kings 11, 15; אֵל . . . מִן (lit. *to out from*) *even out from* Job 5, 5; אֵל מִחוּץ לְ *forth without* (lit. *to the place which is without*) Num. 5, 3; אֵל תַּחַת *beneath, underneath* (lit. *to the place underneath*).

Rem. 1 I Kings 8, 6 is instructive as to this use of prepositions.

(c) with לְ (more rarely with מִן) following; owing to which adverbs composed of prepositions return again into prepositions; e. g. מֵעַל *above* (adv.) לְ *over* (prep.); מִתַּחַת *below* (adv.) לְ *under* (prep.); מִחוּץ *without, outside* (adv.) לְ *outside* (prep.); לְבַד *separately, מִן לְבַד, besides*.

Rem. 2 מִן also stands before adverbs; e. g. מִלְבַּד (= מִן לְבַד) *besides*; מִבְּלִעְדֵּי (= מִן בְּלִעְדֵּי) *besides, without, except*.

Rem. 3 It seldom occurs that the preposition is omitted; e. g. מִתַּחַת לַמַּיִם Job. 26, 5 (= מִתַּחַת לַמַּיִם) *below the waters*.

6) The following remarks may serve as a compendium of the main significations of the more frequently recurring prepositions, as also of their construction with verbs, and of their principal idioms.

A. **בְּ** denotes :

$\alpha$  originally *to be in a place* **בַּבַּיִת**; then reference to *time* **בְּרֵאשִׁית**, to a state or condition **בְּשָׁלֹם**, or to a multitude (= *amongst*) **בְּגוֹיִם**; **בְּנִקְרִים** *among the herdsmen* Amos 1, 1 **בְּמִשְׁכְּנֵיהֶם** *amongst their noble ones*. Ps. 78, 31.

It further serves to enumerate the component parts of a genus or collective idea; e. g. **כָּל בְּשָׂר** **וְכָל הַשָּׂרֵץ** **וְכָל הַבְּהֵמָה** **וְכָל הָרֶמֶשׂ** *and all flesh died both fowl, and cattle, and beast, and every creeping thing*. Gen. 7, 21 conf. 8, 17; 9, 10.

With reference to enclosing boundaries it means *within*; e. g. **בְּשַׁעְרֵים** *within the gates*; **בְּעֵינָי** *in the eyes of, within the reach of the eyes*; **בְּאָזְנוֹי** *in the ears of, within hearing*.

Connected with things of high stature it is = *on*, as **בְּסוּסִים** *on the horses*.

$\beta$  It should be noticed also that the Hebrews say *to drink in or at a cup* (because the lips of one drinking are placed at the brim of the cup); e. g. **בּוֹ יִשְׁתֶּה אֲדֹנִי** *out of which (lit. in which) my lord drinketh* Gen. 44, 5; **בְּכַוְרֵי יַיִן** *that drink out of bowls of wine* Amos 6, 6. (In like manner in Aramaie Dan. 5, 2. conf. *ἐν ποτηρίῳ πίνειν*; in ossibus bibere; boire dans une tasse).

γ *in the manner* = *after the manner*; e. g. בְּדָבָר *according to the command*; בְּעֵצָה *according to the counsel of*; בְּצַלְמֵנוּ *after our image* Gen. 1, 26; בְּדְמוּתוֹ *after his likeness* Gen. 5, 3; בְּיִצְחָק *after Isaac* Gen. 21, 12; בְּכֶסֶף *like silver* Jes. 48, 10; בְּעָשָׁן *like smoke* Ps. 37, 20; 102, 4; בְּצֶלֶם *like an image (shadow)* Ps. 39, 7.

With this is closely connected:

δ *as, in the quality of* (lat. *tamquam*, french *en*) the so called בְּ *essentiae*; e. g. בְּאֵל שָׁדַי *as God Almighty* Ex. 6, 3; בְּחֹזֶק *as a strong one* Jes. 40, 10; בְּרַבִּים *as a multitude* Ps. 55, 19; בְּיָהּ שְׁמוֹ *Fah is his name* Ps. 68, 5; Conf. Jes. 26, 4; בְּכֶסֶלְךָ *the Lord shall be thy confidence* Prov. 3, 26; וְהוּא בְּאַחֶר *but He is one* = *He remains the same* Job 23, 13; בְּכֹהֲנָיו *like his priests* Ps. 99, 6.

ε *through, with* (בְּ *instrumentalis*); e. g. בַּשֶּׁבֶט *with a rod* Micha 4, 14. Also with persons as *auctores*; e. g. בְּךָ *by, through thee* Ps. 18, 30 (conf. Ps. 44, 6 where בְּשִׁמְךָ is parallel to it); בְּקֶשֶׁת וּבַמֶּלְחָמָה *by sword by bow, or by battle* Hos. 1, 7; and with עָבַד in the sense of *to make one work* בָּהֶם עָבְדוּ אֲשֶׁר *wherein they made them to work* Ex. 1, 14; in passive בְּךָ אֲשֶׁר עָבַד *wherein thou wast made to work* Jes 14, 3 (Conf. § 34, 2).

Hence it is also used in the sense of *propter*, e. g. בְּחַמְשָׁה *because of five* Gen. 18, 28; and as בְּ *pretii*, because the price is considered as a *means*



of transaction; e. g. בַּחֲמִשָּׁה עָשָׂר כֶּסֶף *for fifteen silver pieces* Hos. 3, 2.

ז *to be on a spot*; e. g. בְּנֹהַר כְּבָר *on the river Ke-bar* Ez. 10, 15; more frequently *near, unto a spot* (whereas אֶל means *towards*, without deciding whether the end is reached, and עַד *unto* denotes the end to be reached); e. g. רָאשׁוֹ בַּשָּׁמַיִם *whose top (may reach) unto heaven* Gen. 11, 4. It signifies therefore a sort of *being joined to, to touch at*. Hence with transitive verbs it is frequently used to introduce their object (Lat. *ad* and *in*); e. g. שָׁאַל בְּ *to ask at, to consult*; אָחַז בְּ *to take hold of*; נָגַע בְּ *to touch*; קָרָא בְּ *to call upon*; נִשְׁבַּע בְּ *to swear by*; רָאָה בְּ *to look upon*; שָׁמַע בְּ *to listen to*. When used with the two last verbs and others of the same kind, בְּ frequently implies the idea of sharing in joy, sorrow or pain; e. g. אֵל אֶרְאֶה בְּמוֹת הַיֶּלֶד *I will not behold the death of the child* Gen. 21, 16.

The same fundamental idea of *being joined to* shows itself in the construction of the *verba cordis* with בְּ; e. g. בָּטַח בְּ *to trust in*; הֶאֱמִין בְּ *to believe in*; שִׂמַּח בְּ *to rejoice in*.

To this signification belongs also the partitive use of בְּ, as in נָשָׂא בְּ *to take part in bearing a thing (mit daran tragen)*; e. g. וְנָשְׂאוּ אִתָּךְ כְּמִשַּׁא הָעָם *and they shall bear the burden of the people with thee* Num. 11, 17; Ex. 18, 20. Job. 7, 13. אָכַל בְּ *to take part in eating anything (mit essen)*; e. g. לֹא יֹאכַל בּוֹ *no alien shall eat thereof* Ex. 12, 43; Lev. 22, 11;

Judges 13, 16; Job 21, 25. חָלַק בְּ to impart (*antheil geben an*); e. g. חָלַק לָהּ בְּבִינָה neither has he imparted to her understanding Job. 39, 17; בָּנָה בְּ to assist in building anything (*an etwas mitbauen*); e. g. לֹא נוֹבֵל לְבָנוֹת בַּחוּמָה we are not able to build the wall Neh. 4, 4.

Rem. 4 concerning בְּ *objecti* and its signification see § 35, 6.

וְ with, implying an accompaniment, which idea is affiliated to that of *vicinity*; e. g. בְּנֶפֶשׁוֹ but flesh with the life thereof Gen. 9, 4; בְּרֶכֶשׁ גָּדוֹל with great possessions Gen. 15, 14; בְּמִקְלִי with my staff Gen. 32, 11. In connection with this it should be noticed that verbs of *coming* and *going* with בְּ express the idea of *coming with something*, hence of *bringing*; e. g. לֹא קָדְמוּ בִלְחֶם וּבַמַּיִם because they met you not with bread and with water = because they brought not Deut. 23, 5; וַיִּפְקֹד בְּגִדֵי עֲזִים ..... and Samson brought his wife a kid Judges 15, 1.

B. עַל signifies:

α upon, over; frequently implying an idea of motion, upwards, towards, (German *hinauf, hinüber*). In the sense of *down upon* (Germ. *herab auf*) it is governed by the verbs *to press, to be heavy, to be burdensome* (lit. *to lay heavily upon*); e. g. הָיוּ עָלַי לְטָרָח they are burdensome to me Jes. 1, 14; וְאֶחָדָה עָלַי לְמִשָּׁא so that I am a burden to myself Job 7, 20; וַיֵּדֶי אֶנְחָתִי עַל כַּבְדִּי mine hand (LXX וְרוֹ his hand) layeth heavily upon mine groaning Job 23, 2. Hence it is

used with the verbs *to appoint*, *to command* פָּקַד על, because the *command* or *duty* is laid upon (conf. 2 Sam. 18, 11 וְעָלַי it would have been incumbent on me to give), and with the verbs *to pity*, *to have compassion* חָסַם על, חָמַל על also in the sense *to spare*.

β *in addition to*, *besides*; a sense closely allied to the preceding (the *addition* being considered as *laying upon*); e. g. על נָשָׁיו *besides the wives whom he had* Gen. 28, 9; על בָּנוֹתַי *besides my daughters* Gen. 31, 50; אִם על בָּנִים *mother with children* Gen. 32, 12; Deut. 22, 6; Hos. 10, 14.

*according to*, *in consequence of* (the consequence being considered an addition to the utterance or action) על צְבָאוֹתָם *according to their hosts* Ex. 12, 51; על שְׁמוֹת בְּנֵי יִשְׂרָאֵל *according to the names of the children of Israel* Ex. 28, 11; 'עַל פִּי ה' *'according to (on) the command of the Lord*.

*because of*, *concerning* אֵל יָרֵעַ בְּעֵינָיִךְ עַל הַנֶּעַר *be not anxious concerning the boy* Gen. 21, 12; עַל חַטָּאוֹת יִרְבָּעָם *because of the sins of Jeroboam* 1 King 15, 30. (as to the signification *although*, see § 28, 5, G β.)

γ *over*, used frequently with the verbs *to cover*, *to protect* בָּסָה עַל (lit. to make a covering or protection upon or over anything), *to propitiate* כָּפַר עַל (which also really means *to cover* conf. בִּפְרֹת *cover* and בָּסָה עַל עֲוֹן *forgive not* (lit. *cover not*) *their iniquity* Neh. 3, 37); and with other affiliated verbs, as נָלַחַם עַל Judges 9, 17 *to fight for anyone (in order to protect him)*.

δ *at, (by) before, at the side of*, chiefly when the position of a person or object implies an elevation above other persons or objects, such as the position of a person standing being higher than that of one sitting; e. g. לְהִתְנַצֵּב עַל ה' *to present themselves* (lit. *to take a stand*) *before the Lord* Job 1, 6; עָמַד עַל הַיָּאָר *standing by the river* Gen. 41, 1; שָׁחַל עַל פְּלִי מִים *planted by streams of water* Ps. 1, 3. Later also with the signification of *at, to*; e. g. וַתִּתְפַּלֵּל עַל ה' *and she prayed to the Lord* 1 Sam. 1, 10; and even with the meaning of *towards*; e. g. עַל יְדֵי, עַל יָד *towards heaven* Ex. 9, 22; עַל יָדֵי, עַל יָד *at the side of* Job 1, 14.

ε *down upon, forth upon* when considered as implying a motion; and *against*, chiefly in a hostile sense.

C. מִן signifies:

α *a motion, removal away from*. The principal signification is that of *separation from a whole* (because מִן probably is the *st. constr.* of a *nomen* signifying *part of*). Thus it means *some, something of* (more rarely *somebody of*), and is placed before the whole from which a part is separated; e. g. מִן הַבְּהֵמָה Lev. 1, 2 מִן הַבְּהֵמָה *of the cattle* 1 Kings 18, 5; מִן מְשָׁרֵי יִשְׂרָאֵל 2 Chr. 21, 4; מִדַּם הַפָּר *of the blood of the bullock* Ex. 29, 12; מִיָּמָיו *during a part of his days = ever in his life* 1 Kings 1, 6; מִיָּמָיו *as long as I live* Job 27, 6; מִיָּמֶיךָ *ever in thy life* Job 38, 12; and is used with *singularia* not having the force of *collectiva*; e. g. מִמְּךָ *out of thee* Micha

5, 1; מִנִּצֵּר *out of a shoot*, Dan. 11, 7. Hence, *place of origin, descent*; as, מִתְּקַע *from Thecoa* Am. 1, 1; and *from amongst (e numero)*; e. g. מִמֶּנּוּ Gen. 3, 22; מִכָּל הָעַמִּים *from among all nations* Ex. 19, 5; מִנְּשִׁים *among women* Judges 5, 24; and thus with verbs of *choosing*; e. g. וּבָחַר אֹהוּ מִכָּל שִׁבְט *and choose him out of all the tribes* 1 Sam. 2, 28.

N.B. From this subordination of the idea which is connected with מִן may be fitly explained the use of מִן to express the comparative and superlative. (Conf. § 8.)

β the same signification, more absolutely considered, becomes, *removed from, empty of, without*; e. g. מִקֶּשֶׁת *without bow* Jes. 22, 3; כִּמּוֹם *without defect* Job 11, 15; וּמִבְשָׂרִי *empty, destitute of my flesh I shall behold God* Job 19, 26; כִּפְחָד *without fear* Job 21, 9.

γ as the opposite of אֵל and עַד, it is found not only with such verbs as, *to go away, to flee from*, but also with the kindred verbs *to fear, to hide, to beware* (conf. *custodire ab, cavere ab, καλῦπτω ἀπό*); e. g. הֲיִפְלֵא מֶה' דָּבָר *is anything too wonderful for the Lord* Gen. 18, 14; נִעַר כַּפּוֹ מִתְּמוֹד *who shaketh his hands from holding of bribes* Jes. 33, 15. Hence, it frequently has the pregnant sense, *to be concealed from, so that not (ut non), that not (ne)*; e. g. מִלֵּדָה *that (I) should not bear* Gen. 16, 2; מִקְבֹּר *so that (thou) art not able to bury thy dead* Gen. 23, 6; מִעֵינֵי הָעֵדָה *hidden from the sight of the congregation* Num. 15, 24; מִבּוֹא *so that no one can come in* Jes. 24, 10; מִעֵבֶר *that the waters should no more go over*

Jes. 54, 9. With the same meaning also before nouns; e. g. מִמֶּלֶךְ (= מִהְיוֹת מֶלֶךְ) *from being king* 1 Sam. 15, 23 conf. v. 26; מִזֶּה *that it be no longer a people* Jes. 7, 8; מִעִיר *from being a city* Jes. 17, 1; כִּבְיֹתָ *so that there is no house* Jes. 23, 1; כִּפְדּוֹתַי *that I cannot redeem* Jes. 50, 2; מִרְעָה *from being a shepherd* Jer 17, 16; מִגּוֹי *from being a nation* Jer. 48, 2; Ps. 83, 5 (Conf. § 28, 5 E towards the end.)

Rem. 5 With the same signification it is often pleonastically prefixed to מֵאֵין; e. g. מֵאֵין אָדָם מֵאֵין יוֹשֵׁב *without man without inhabitant* Jes. 6, 11 (conf. § 25, 4).

Sometimes even without a negation מִן is used pleonastically, as מֵאַחַת מֵהֵנָּה *anyone of them* Lev. 4, 2; מֵאַחַד מֵאֵלֶּה *anyone of these things* (conf. § 13, 8).

δ used with reference to time מִן signifies either *from*, when reckoning is made from the beginning of a period (conf. *de nocte*, ἀπὸ νυκτός), or *immediately after*, reckoning being made from the end of a period (conf. *ab itinere*, ἐξ ἀπίστου); e. g. מִחֲקִיץ *as a dream when one awaketh* Ps. 73, 20; כְּמֹשְׁלִישׁ *after about three months* Gen. 38, 24; מִיּוֹמָיו *after two days* Hos. 6, 2. Of frequent occurrence are the expressions מִקֵּץ *from the end = after*; מִקְצֵה *towards the end*.

ε upon the idea *to go out from* is based the frequent causative signification *because of, in consequence of*; e. g. מְרֹב *because of the multitude* Gen. 32, 13; 1 Kings 3, 8 (Conf. A ε).

Rem. 6 Concerning the use of כּוֹן for expressing the idea of rest *at the side of* an object, with which a removal away from the object is not lost sight of (conf. *prope abesse ab*, *stare ab*, *pendere ab*) see n° 5 *a*, *b* and *c*.

D. אֶל (poetic אֶלִּי lit. *region, direction*) denotes:

α *motion, direction towards*, (also in a moral sense = *with regard to, concerning*; e. g. וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה Gen. 20, 2); sometimes implying that the *terminus* or *finis* of the action has been reached hence = עַד e. g. אֶל פִּיהוּ unto his mouth Job 40, 23; sometimes denoting *entering into*, hence = אֶל תּוֹךְ e. g. בא אֶל הַתִּיבָה come into the ark Gen. 7, 1. Generally however it is used without implying the *terminus* to have been reached.

β *by, at, in*, rare and pregnant, because instead of the *terminus* the *motion* towards it is present to the mind, hence = *rest in a place reached*; e. g. אֶל תִּזְבַּח תִּזְבַּח at the place which . . . thou shalt sacrifice Deut. 16, 6; אֶל מְקוֹם שְׁבִיתֶךָ אֶל הַשָּׁמַיִם in thy dwelling place, in heaven 1 Kings 8, 30; אֶל בְּיַם רַבִּים by the great waters Jer. 41, 12; אֶל־הַהָר אֶל־הַהָר on the mountain I Sam. 17, 3. (Conf. the analogous use of *zu* in Germ. e. g. *zu Hause*).

E. לְ is an abbreviation from אֶל, but is distinguished from it.

α לְ generally expresses only a *direction* (not a *motion*) *towards*, and is more frequently used in figurative language.



β from the idea *direction towards*, *turning to* may be explained the use of לְ as *dative* and as a qualification of the *possessor* or *auctor* (conf. § 7, 2) with the meaning: *respective of*, *with regard to*; e. g. לְעֵשֶׂר וּלְחִכְמָה as regards riches and wisdom 1 Kings 10, 23; לְרֶכֶב וּלְפָרָשִׁים as for chariots and horsemen Jes 36, 9; לְאִמְנוּנָה but not what regards faithfulness Jer. 9, 2; לְלִשְׁנֵנוּ as regards our tongue we will prevail Ps. 12, 5; לְאִשָּׁה unto (for) a wife. Hence the so called לְ *inscriptionis* = *for*, *in behalf of*; e. g. לְמַנְצֵם for the chief musician. (Conf. § 41 Rem. 1).

From the fundamental idea *direction towards* may perhaps also be explained the use of לְ with the infinitive, as in the frequently occurring לְאָמַר lit. *ad loquendum*, hence *for the purpose of saying* = *namely, to wit*; Conf. לְרֹאוֹת עֹזֶיךָ (namely) gazing upon thy power and majesty Ps. 63, 3; לְמָרוֹת עֲלִיוֹן (namely) rebelling against the most High Ps. 78, 17; 101, 8; Jer. 44, 7. 8.

γ לְ also expresses the *dativus commodi* (rarely the *dativus incommodi*; e. g. נִגְזְרָנוּ לָנוּ we are entirely cut off Ez. 37, 11), in which sense it stands with many verbs, especially with the imperative, pleonastically; e. g. לֵךְ לֵךְ go; בָּרַח לֵךְ flee (to save thyself); נָס לוֹ he fleeth; עֲלֵי לֵךְ go up Jes. 40, 9; וַתִּבְטַח לֵךְ and thou trusted Jes. 36, 9; חֲדְלוּ לָכֶם cease ye Jes. 2, 22; דָּמָה לֵךְ and be thou like Cant. 2, 17; הִשָּׁמֶר לֵךְ beware.

δ *rest* in a place; e. g. לְיְמִינֶךָ at thy right hand Ps.

45, 10; and with reference to time *towards* לָעֶרֶב *towards the evening*.

- ε to the solecisms of later Hebrew belongs the introduction of the object by לְ (which is common in Aramaic); e. g. שָׁלַח לְשָׂרָיו *he sent his princes* 2 Chr. 17, 7; Conf. Ezra 8, 16; בָּהֶעֱלוֹת הַיָּם לְגִלּוֹ *as the sea causeth its waves to come up* Ez. 26, 3; יָדַעְתָּ לְאַוְלָתִי *thou knowest my foolishness* Ps. 69, 6; פָּתַחְתָּ לְמוֹסְרִי *thou hast loosed my bonds* Ps. 116, 16; לְסִיחוֹן . . . וַיַּהַרְגֵהוּ *and he slew Sihon and Og* Ps. 136, 19, 20; Conf. Job 5, 2; לְכָל הַנִּפְּלִים *the Lord upholdeth all that fall* Ps. 145, 14; וַיַּעֲמֵד . . . לְכַהֲנִים . . . וּלְלוֹיִם (where other objects with אֵת precede) *and he appointed both the priests and the Levites* 2 Chr. 31, 2.

Rem. 7 As to the use of לְ with passive verbs and ideas see § 34, 2\*

F. כֹּ (as adverb *almost, about, circiter*) used as preposition signifies:

- α *as* (used in a comparison conf. § 35, 4). When doubled כֹּ . . . . כֹּ (or כֹּ . . . . וְכֹ; e. g. כָּכְחִי אָז וְכָכְחִי עַתָּה *as my strength was then, so is my strength now* Jos. 14, 11) it means *as . . . . so*; e. g. כָּעַם כָּהֵן *as with the people so with the priest* Jes. 24, 2; but also *so . . . . as*; e. g. בְּצַדִּיק כְּרָשָׁע *that so the righteous should be as the wicked* Gen. 18, 25; כִּי כְמוֹךָ כְּפָרְעָה *for thou art as Pharaoh* Gen. 44, 18. (Conf. Abn-Ezra on Hosca 4, 9). We find also כֹּ . . . . בְּאִשָּׁר; e. g. כְּשִׁמְעָ צֹר . . . . בְּאִשָּׁר שִׁמְעָ *as the report concerning Egypt so the report of Tyre* Jes. 23, 5 (Conf. § 28, 5 H).

β *after, according to, in proportion as*. With reference

to time *about* (lit. *at*); e. g. כָּעֵת הַזֶּה *about the same time* (lit. *at the time as it is reviving or returning*) Gen. 18, 10; כָּעֵת מָחָר *to-morrow about this time* (lit. *as the time to-morrow*) 1 Sam. 9, 16.

Confer כִּי as a conjunction prefixed to an infinitive with reference to time (*when*); e. g. כָּבֹא אַבְרָם *when Abram was come* Gen. 12, 14; כִּשְׁמַע עֵשָׂו *when Esau heard* Gen. 27, 34.

γ the use of the so called כִּי *veritatis* should also be noticed; e. g. כִּי הוּא כְּאִישׁ אֱמֶת *for he is like a true man* (the meaning is: *he behaves as a true man, and he truly is such*) Neh. 7, 2; וַיְהִי כְּמַחְרִישׁ *and he held is peace* 1 Sam. 10, 27; כְּמִעוֹט *very small* Jes. 1, 9; Ps. 105, 12 (otherwise כְּכִעוֹט = *nearly, almost*); כְּרָשָׁע *as the wicked* Job 27, 7. In like manner כְּמַהֲפֹכֶת וְזָרִים *strangers devour it, and it is as overthrown by strangers*.

7) In poetic parallelisms the influence of a preposition in the first member not unfrequently extends itself to the corresponding part of the second member; e. g. (בְּ) יַעֲשֶׂה חֲפָצוֹ בְּבָבֶל וְזָרְעוֹ בַּשְּׂדִים (בְּ) *the Lord shall perform his pleasure on Babylon and his strength on the Chaldeans* Jes. 48, 14; conf. Job 15, 3; (בְּ) כִּיּוֹם אֶתְמוּל ... (בְּ) *are but as yesterday . . . . and as a watch in the night* Ps. 90, 4; (לִי) וַיֵּשִׁימֵנִי לְאָב לְפָרְעָה ... (לִי) *and he has made me a father to Pharaoh . . . . and a ruler over all the land* Gen. 45, 8; conf. Jes. 28, 6; Job 34, 10; (עַד) עַד אֲנָלִים וְלִלְתָּהּ וּבְאֵר אֱלִים (עַד) *the howling thereof unto Eg-laim*

*and the howling thereof unto Beer-elim* Jes. 15, 8; (לְמַעַן) (= וּלְמַעַן תִּהְיֶה לִי) *for mine name's sake will I defer mine anger, and for my praise will I refrain from thee* Jes. 48, 9; (תַּחַת בְּשִׁתְּכֶם) (= וְתַחַת בְּלִמָּה) *instead of your shame (ye shall have) double, and instead of confusion they shall rejoice in their portion* Jes. 61, 7. Conf. § 25, 5.

### § 28. Conjunctions.

1) Conjunctions may be formed of prepositions by connecting them with **אֲשֶׁר**, **כִּי**, or **אִם**; e. g. **עַד אֲשֶׁר**, **עַד כִּי**, **עַד אִם** *until*, **כַּאֲשֶׁר** *as*, **מִפְּנֵי אֲשֶׁר** *because* etc. (Conf. Grammar § 85, 4). Yet the means at hand for accurately expressing the connection between sentences are not always used. (Conf. § 19, 1). The Hebrew writers more than once content themselves with imperfect means of connecting two sentences. Hence, some frequently occurring conjunctions, chiefly **וְ**, **כִּי** and **אֲשֶׁר**, have a great number of significations.

2) The conjunction more frequently used than any other is **וְ** or **ו** (conf. Gramm. § 85 B).

It's use is as follows:

A. properly as *copulative* = *and*, connecting both words and sentences. A few instances **וְ**.....**וְ** *and*....*and*; e. g. **וְרֶכֶב וָסוּס** *both chariot and horse* Ps. 76, 7; **וְקֹדֶשׁ וְצֶבֶא** *both the sanctuary and the host* Dan. 8, 13; sometimes also **וְ**.....**וְ** without emphasis; e. g. **וְאַיָּה** *and Ajah* Gen. 36, 24. When three

or more words are connected it may be prefixed to each one of them; e. g. *אֶת הַקִּנִּי וְאֶת הַקְּנִזִּי וְאֶת הַכַּדְמוֹנִי וְאֶת הַחִטִּי וְאֶת הַפְּרִזִּי* *the Kenite and the Kenizite and the Kadmonite and the Hittite and the Perizzite* Gen. 15, 19; or to some of them, or to the second word only; e. g. *מִיֹּר וְאֶהְיֶה קַצְיֹה* *myrrh, and aloes, and cassia* Ps. 45, 9; or to the last word only; e. g. *רְאוּבֵן וְשִׁמְעוֹן לִוי וַיהוּדָה* *Reuben, and Simeon, and Levi, and Judah* Ex. 1, 2. 3. (Conf. Abn-Ezra on this place).

Further in the sense of *or*; e. g. *וּמִכָּה אָבִיו וְאִמּוֹ* *and he that smiteth his father or his mother* Ex. 21, 15 (conf. below 5 B α.)

Rem. 1 וְ is omitted in certain idiomatic expressions; e. g. *הַמּוֹלֵל* *the day before yesterday (heretofore)* Ex. 5, 8; and also in vivid descriptions to express greater emphasis (*Constructio asyndeta*); e. g. *כִּי רָצַץ כָּרַע נָפַל שָׁכַב* *he bowed, he fell, he lay* Judges 5, 27; *חָלַף עָזַב דָּלִים* *he has oppressed and forsaken the poor* Job 20, 19; *וְרוּדֵי חֶמֶק עָבַר הַלֵּךְ לוֹ* *the rain is over and gone* Cant. 2, 11; *וְרוּדֵי חֶמֶק עָבַר* *but my beloved had withdrawn himself and was gone* Cant. 5, 6.

B. it is *explicative* (= *isque, et quidem* וְ explicativum) = *namely, to wit*; e. g. *אֶל הָעֵל וְאֶל מִנְחָתוֹ* *and the Lord had respect unto Abel and to his sacrifice* Gen. 4, 4; *בְּרָמָה וּבְעִירוֹ* *in Ramah, namely, in his own city* 1 Sam. 28, 3; *וְהָאֵרִי וְאֶת הַדּוֹב* *and when there came a lion, even with a bear* 1 Sam. 17, 34; *וּמִנְרַע הַמְּלִיכָה וּמִן הַפְּרִתָּמִים* *of the seed royal, namely, of the nobles* Dan. 1, 3; occasionally also emphasising the idea;

e. g. מִכַּף כָּל אֹיְבָיו וּמִכַּף שָׂאוֹל *from the hand of his enemies and (especially) from the hand of Saul* 2 Sam. 22, 1; עַל יְהוּדָה וִירוּשָׁלַם *concerning Judah and (chiefly) Jerusalem* Jos. 1, 1; 2, 1.

Two ideas are sometimes so connected by וְ that they form one idea (ἐν ᾧ δὲ συνῆν); e. g. עֲצֻבוֹתָ וְהִרְגָהּ *the sorrow of thy conception* Gen. 3, 16; חֲלִפֹת וְצָבָא *thou multiplieth changes of hosts (host after host) against me* Job 10, 17; בְּשִׁמִּים וְזָנִים *spices of different sorts* 2 Chr. 16, 14.

C. it is used for effecting a climax, both with words and sentences (= *and even*), for the purpose of strengthening an idea already expressed; e. g. וּבְשִׁבְעָה *yea, in seven* no evil shall touch thee Job 5, 19; frequently with numbers; e. g. עַל שְׁלֹשָׁה פְשָׁעַי בְּמִשְׁקָי וְעַל אַרְבָּעָה לֹא *for three transgressions of Damascus, yea, for four I will not turn away the punishment thereof* Amos 1, 3, 6; conf. Prov. 6, 16; 30, 18; וְכִי יֵרֶד *even when he shall tread in our palaces* Micha 5, 4; וְשִׂאֵלִי לוֹ *ask rather (at once) for him the kingdom* 1 Kings 2, 22.

D. it is also used in comparisons, chiefly in proverbial language, when facts of the moral order are compared with those of the physical order, and then often is equivalent to *even as, so*; e. g. וְכִינִי רָשָׁף בְּגִבְיָהּ עוֹף *just as the sparks (by their nature) fly upwards* Job 5, 7; וְחֵד אֵכֶל וּמַעַם לוֹ *even as the palate tasteth its meat?* Job 12, 11; conf. 34, 3; וּבָחַן לִבּוֹת יְהוָה *so*



*the Lord trieth the hearts* Prov. 17, 3; וּשְׁמוּעָה טוֹבָה  
*so is good news from a far country* Prov. 25, 25.  
 (The transition to this signification may be easily  
 found in Prov. 25, 3 אֵין לִב מְלָכִים וְלֵב לְעֶמֶק וְאֶרֶץ הַקָּדֹר  
 the heaven as regards height, and the earth as  
 regards depth, and the heart of kings is unsearch-  
 able = just as the height of heaven and the depth  
 of the earth, so is the heart of kings unsearchable.)

**Rem. 2** Sometimes such sentences are found together without a proper conjunction or even without וְ; e. g. מוֹכִיחַ חָכָם עַל אָזְנוֹ שֹׁמֵעַ so  
*is a wise reprover upon a listening ear* Pr. 25, 12 conf. v. 26.

E. most frequently of all it stands for the purpose  
 of introducing the *apodosis*; e. g. וְהָיָא עָלֶיהָ and *be-  
 fore they were laid down, she came up* Jos. 2, 8;  
 וַעֲשֵׂוֹ אָחִיו בָּא when *Jacob was gone, Esau his brother  
 came in from his hunting* Gen. 27, 30. This is chiefly  
 the case after determinations of time; e. g. כִּי יוֹם . . .  
 וְנִפְקַחְוּ עֵינֵיכֶם . . . that *on the day ye eat thereof, then  
 shall your eyes be opened* Gen. 3, 5; בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא  
 on the *third day, when Abraham lifted up his eyes*  
 Gen. 22, 4; עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל בָּאָה while *he yet spoke  
 with them, Rachel came* Gen. 29, 9; אַחֵר וּבְנִיתָ בֵּיתְךָ  
 and *afterwards build thine house* Prov. 24, 27; or  
 after other determinations; e. g. בְּחֻלּוֹמִי וְהִנֵּה in *my  
 dream, behold a vine was before me* Gen. 40, 9; or  
 also after a conditional sentence; e. g. אִם תִּשְׁמָאל  
 if (thou wilt take) *the left hand, then I will  
 go the right* Gen. 13, 9 (conf. § 41, 3).



F. it introduces the subject of a sentence (generally a *nominal sentence*), denoting a simultaneous condition; e. g. *וְלוֹט וַיָּשֶׁב* and the two angels came to Sodom at even, while Lot sat in the gate of Sodom Gen. 19, 1; *וְהוּא שָׁכַב* when they came into the house, while he lay on his bed 2 Sam. 4, 7; also when such a sentence at the same time expresses a contrast (= *whereas, and yet, while yet*); e. g. *וְאֲנִכִּי הוֹלֵךְ עֲרִירִי* O Lord what wilt thou give me, while yet I go childless Gen. 15, 2; *וְהוּא בָּעֵלָתָּ בָּעַל* because of the woman thou hast taken, seeing that she is a man's wife Gen. 20, 3; *וְלִבְךָ אֵין אֵתִי* how canst thou see I love thee, whereas (while yet) thine heart is not with me Judges 16, 15; *וְאֲנִי לֹא שְׁלַחְתִּים* and yet I did not send them Jer. 14, 15.

Rem. 3 Such a *וְ*, when following a negation, is equivalent to *כי אִם* on the contrary; e. g. *וַעֲבָדֶיךָ בָּאוּ לִשְׂכֹּר* and they said unto him: nay my lord, but to buy food are thy servants come Gen. 42, 11.

G. it also introduces a *causal sentence* (= *because*); e. g. *וַיִּשָּׂא הַשּׁוֹעֵץ אָדָם* for vain is the help of man Ps. 60, 13; *וְלֹא חָשַׁבְתָּ* because thou hast not withheld thy son Gen. 22, 12; *וְאַתֶּם יֹדְעֵתֶם* for ye know Ex. 23, 9; *וּבִחַן לְבוֹת* for the righteous God trieth the hearts and reins Ps. 7, 10, *וְרָאָה רֹאשׁ בְּכָבִים* for behold the head of the stars (i. e. the highest stars) Job. 22, 12.

H. in inferential sentences (= *then, so then, therefore*); e. g. *וְהָשִׁיבוּ וְחָיו* wherefore be converted, and live Ez.

18, 32. Sometimes with the same signification even at the beginning of a sentence; e. g. וְקָחוּ *but he said: bring therefore meal* 2 Kings 4, 41; וַיִּקְחוּ *let them therefore take five of the horses* 2 Kings 7, 13; וְיָדְעוּ *know ye then that the Lord* Ps. 4, 4. (In all these instances וַעֲתָה is usually employed).

I. it is likewise found at the beginning of a sentence, uttered under the impulse of grief, or connected with a protasis which through haste was suppressed, and which therefore has to be supplied; e. g. וְאֶבְיָהָ *and the Lord said unto Moses: if her father had but spit in her face* Num. 12, 14; וְאַתָּה *and Aaron, what then is he that ye murmur against him* Num. 16, 11; וְלָמָּה תִּשְׁאַלֵנִי *wherefore then doest thou ask of me* 1 Sam. 28, 16; וְאַתֶּם בְּעַרְתֶּם *Ah ye, ye have destroyed* Jes. 3, 14; וְאַנִּי נִסְכָּתִי *know ye, I my self have annointed my king* Ps. 2, 6.

K. finally, it very frequently introduces a *final sentence* (= *that*), and is then construed as *consecutivum* with the *cohortative* or *jussive*; e. g. וְאֶבְנֶה *that I also may be builded* (i. e. *obtain children*) by her Gen. 30, 3; וַיּוֹכִיחוּ בֵּין שְׁנֵינוּ *that they may judge betwixt us two* Gen. 31, 37; וְתִשְׂרַף *that she may be burnt* Gen. 38, 24; וַיֵּצְאוּ *that they come up out of Jordan* Jos. 4, 16; וְנִדְרְשָׁה מֵאוֹתוֹ *that we may inquire from him* 1 Kings 22, 7; וַיַּעַל וַיִּפֹּל *that he may go up and fall* 1 Kings 22, 20.

Rem. 4 The ׀ is sometimes found pleonastically at the beginning of

the main sentence to emphasise the idea; e. g. וַיִּיָּסֶף ה' *may the Lord add* 1 Sam. 24, 3; וְלִכֹּן הִנֵּה *now therefore behold* Jes. 8, 7.

Rem. 5 Concerning וְ conversive see § 16.

3) The *relativa* אֲשֶׁר and כִּי *that, because* are of an almost equally extensive use, and parallel in their signification, except that אֲשֶׁר also serves as *nota relationis*, and as a *relative pronoun*, whereas כִּי, as a conjunction, is used more frequently and in a more general manner.

Both stand at the beginning of sentences, which as *accusative objecti* are governed by a preceding *verbum activum* (conf. Lat. *quod*). אֲשֶׁר in these cases is sometimes even preceded by אֵת as *nota objecti*; e. g. כִּי שָׁמַעְנוּ אֵת אֲשֶׁר הוֹכִישׁ Jos. 2, 10; רָאוּ עֵינֶיךָ אֵת אֲשֶׁר נָתַתְּ Jos. 24, 11; וְאַתָּה הַגַּדְתָּ הַיּוֹם אֵת אֲשֶׁר עָשִׂיתָ אֵתִי 1 Sam. 24, 19.

4) With regard to the use of אֲשֶׁר and כִּי the following points should be noted. כִּי stands:

(a) as an introduction of the *oratio recta* (ὅτι); e. g. כִּי אָמְרָה כִּי רָאָה ה' בְּעֵנָי *for she said: the Lord has looked upon my affliction* Gen. 29, 32.

In a few instances also אֲשֶׁר; e. g. וַיֹּאמֶר שְׁאוּל... אֲשֶׁר שָׁמַעְתִּי *and Saul said unto Samuel: I have listened to the voice* 1 Sam. 15, 20.

(b) as a *temporal conjunction* (conf. ὅτε properly, *at the time that, when*) *when, further, supposing that, in*

case *that*, not of course in the same sense as the conditional אם *if*.<sup>1)</sup>

seldom אשר תבאן הָצֵאן (= *when*) when the flocks came to drink Gen. 30, 38; אשר יִחַטְּאוּ לָךְ in case that they have sinned against thee 1 Kings 8, 33.

Rem. 6 Now and then, however, כי occurs with the signification of אם; e. g. תָּדַע בִּי הָדַע *if thou knowest* Job 38, 5 conf. v. 4 and 18. Sometimes also אשר יִחַטְּא when (if) a ruler sinneth, Lev. 4, 22; יִשְׁמְעוּ אֲשֶׁר if ye shall hearken Deut. 11, 27.

(c) as a *causal* conjunction = *because* (Lat. *eo quod*), fully כִּי; frequently to be rendered by *for*, in which sense it is sometimes also used as a particle of affirmation: *yes, indeed* (= *it is certain that*), chiefly after other particles of the same kind; e. g. בִּי רָבָה . . . בִּי כְבֹדָהּ מֵאֵד and the Lord said: verily the cry of Sodom is great; verily their sin is very grievous. Gen. 18, 20.

Also אשר sometimes has a *causal* meaning; e. g. אֲשֶׁר בִּי אֵל for what God is there Deut. 3, 24; אֲשֶׁר אֲנִי קָצַפְתִּי מְעַט for I was but a little angry Zech. 1, 15.

(d) כִּי (never אשר) when following a negation, has an *adversative* meaning *but* (properly *on the contrary because*); e. g. לֹא בִי צִחֲקָתָ נַי; but thou didst laugh (prop. *nay it is not so, because thou etc.*) Gen. 18, 15; לֹא בִי בְּרָחוּב נָלִין; but we will abide the night

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1) For the better understanding of this distinction Ex. ch. 21 will be found to be very instructive.

*in the street* (prop. *no, we refuse, because we will* etc.) Gen. 19, 2.

In like manner, when the negation is not clearly expressed, but virtually implied; for instance after a question which is equivalent to a negation; e. g. *כִּי עָשִׂיתִי לָךְ . . . . .* *what have I done unto thee* (i. e. *I have done nothing against thee*) . . . . *na* (= *on the contrary*), *I brought thee up out of Egypt* etc. Micha 6, 3. 4; *כִּי מִנְעוּרִי נָרַלְנִי בָאֵב* *na*, (*the orphan can say*), *from my youth he brought me up as a father* Job 31; 18. In this sense, therefore *כִּי* is equivalent to *אִם כִּי* conf. below 5, I β.

Rem. 7 *כִּי* sometimes has a *concessive* sense = *although*; e. g. *וַיֹּאמֶר לֵלֶכֶת בִּי לֹא נֶסֶה* *and he would go, although he was not accustomed to it* (prop. *he wanted just to try to walk with the arms, for he had never yet carried such arms*) 1 Sam. 17, 39. (Conf. Pr. Driver's "notes on the Hebrew text" on this place); *וְלֹא נָחֵם יְהוָה אֱלֹהִים . . . כִּי קָרוֹב הוּא* *God led them not by the way of the land of the Philistines, although that was near* (prop. *God did not lead them etc. although this might have been expected, for it was the shorter way*) Ex. 13, 17.

It follows, therefore, that *כִּי* in such cases retains its value as a *causative* conjunction; only the reason stated does not refer to the entire preceding clause, but merely to a part of it.

- (c) *אֲשֶׁר* (never *כִּי*) serves as a *final* conjunction in the sense of *that* (= *לְמַעַן אֲשֶׁר* see below 5, E α); e. g. *אֲשֶׁר לֹא יִשְׁמְעוּ* *that they may not understand* Gen. 11, 7; *אֲשֶׁר יַטֵּב לָךְ* *that he may do good unto thee* Deut. 6, 3; *אֲשֶׁר יִדְעוּ* *that they may know* Jos. 3, 7.
- (f) *אֲשֶׁר* occasionally also possesses the meaning of

בְּאִשֶּׁר; e. g. וְסָפַר צָבָא הַשָּׁמַיִם אֲשֶׁר לֹא יִסָּפַר *as the host of heaven cannot be numbered* (the main sentence commences with בִּן) Jer. 33, 22.

Rem. 8 With אֲשֶׁר as *nota relationis* the demonstrative word is sometimes omitted, so that the relative particle is expressed by אֲשֶׁר alone: e. g. אֲשֶׁר רָבוּ יָשָׁם = אֲשֶׁר שָׁם *where the children of Israel strove with the Lord* Num. 20, 13; אֲשֶׁר הִלְלִיד אֲבוֹתֵינוּ *where our fathers praised thee* Jer. 64, 10.

5) Subjoined is a short compendium of the different classes of conjunctions with remarks as to what is of importance concerning the use of some of them.

What remains beyond this more properly belongs to the sphere of the Lexicon.

A. as *copulative*, besides וְ, we find גַּם *also*, and the intensive or progressive אַף *(in addition to) yet more, even*.

α גַּם often serves to reduce two or more persons or objects to one head or group; e. g. גַּם שְׁנֵיכֶם *why should I be bereaved of both of you* Gen. 27, 45; גַּם כָּל *all together*.

It is further used simply to emphasise the words following; e. g. גַּם אֶת רָחֵל מֵלֵאָה *and he loved Rachel even more than Lea* Gen. 29, 30 (conf. in Lat. the comparative with *etiam*); גַּם רָאָה *see, yea, see* 1 Sam. 24, 12.

גַּם אֶתָּה שְׂתָה (or גַּם וְגַם Gen. 24, 44 *both drink thou, and I will also draw for thy camels*) means *as well . . . . . as*,

both . . . . . and. Sometimes we find גם in this sense thrice repeated ; e. g. גם חֵבֶן גם מִסְפּוֹת גם מָקוֹם *we have both straw and provender enough and room to lodge in* Gen. 24, 25; Conf. 32, 20. Also וְ . . . . . וְ is used in the same sense; e. g. וַיָּבֹאוּ אֶל גְּדַלְיָה הַמִּצְפָּתָה וְיִשְׁמָעֵאל וְיֹנָתָן וְיֹנָתָן *then came to Gedaliah to Mizpah, both Ismael, and Johanan and Jonathan* Jer. 40, 8; מָה אֲדַבֵּר לִי וְהוּא עָשָׂה *what shall I say? he hath both spoken unto me and himself has done it* Jer. 38, 15.

β אַף כִּי (prop. *add to this that, not to mention that*) = *surely then*, and according to the context *quanto magis* or *tanto minus*; *how much more*, *how much less*. In a question, as exclamation it means *perhaps*, *perchance*, *mayhap*; e. g. אַף כִּי אָמַר אֱלֹהִים *hath God perchance said, ye shall not* Gen. 3, 1.

Once we find אַף גם together Lev. 26. 44 וְאַף גם *and yet for all that, when they be in the land of their enemies, I will not reject them.*

B. The *disjunctive* conjunctions are:

α principally או *or* (prop. *from free choice*, just as the Latin conjunction *vel*). It occurs however also with an exclusive meaning (like the Lat. *aut*); e. g. בְּאֶחָת הַהָרִים אוּ בְּאֶחָת הַגִּיאֹת *upon some mountain, or into some valley* 2 Kings 2, 16.

או sometimes stands elliptically, and is equivalent to או כִּי *or (if it should be) that*; e. g. או יִחַזַק בְּמַעְוִי *or else let him take hold of my strength* Jes. 27, 5. Hence the transition to the conditional meaning *if*,



*if however*; e. g. או נודע כי *if, however, it were known* Ex. 21, 36. With the same signification we once find אוֹלֵי יַעֲשֶׂה Hosea 8, 7 *if however it yield, strangers shall swallow it up*.

Now and then the signification of או coincides with that of ו copulative; e. g. או לְאֵיל *and as for a ram, thou shalt prepare etc.* Num. 15, 6.

β the *disjunctive*: *whether . . . . or* (Lat. *sive . . . sive* is expressed by או . . . או, אם . . . אם, וְאם . . . וְאם, כִּן . . . עַד, כִּן . . . עַד.

C. *Temporal conjunctions are*:

α אוֹשֵׁר and כי (see above 4 B), בְּאוֹשֵׁר = *when* (Lat. *quum*). Of rarer occurrence the conditional אם (*if*) = *when*; e. g. אם רָחַץ *when the Lord shall have washed away* Jes. 4, 4; אם קָלָה בְּצִיר *when the vintage is done* Jes. 24, 13. Once we find כִּמוֹ in this sense Gen. 19, 15 *and when the morning arose*.

β עַד אוֹשֵׁר, עַד כי, עַד alone *until*, sometimes אם עַד אוֹשֵׁר אם.

γ עַד *while, as long as*; כִּי with the infinitive *while*.

δ אַחֲרֵי אוֹשֵׁר הִכְתָּה הָעִיר *after* (Ez. 40, 1 אַחֲרֵי אוֹשֵׁר *after the city was written*; אַחֲרֵי Job 40, 2 נָהִי אַחֲרֵי *and it came to pass after the Lord had spoken these words*); and אַחֲרֵי בְּאוֹשֵׁר e. g. אַחֲרֵי יָצְאוּ *and after they were gone* Jos. 2, 7; and אַחֲרֵי alone; e. g. אַחֲרֵי הוֹדִיעַ אֱלֹהִים *after God has shewed thee all this* Gen. 41, 39; אַחֲרֵי נִמְכַּר *after he is sold* Lev. 25, 48. מֵאָז (= מֵאָז אוֹשֵׁר) *since*, בְּמִתְרָם, מִתְרָם *before, not yet* (Zephania 2, 2 בְּמִתְרָם לֹא).

*the fierce anger of the Lord come upon you*), also שֶׁקִדְמַת שְׁלַח יָבֵשׁ (קִדְמַת אֲשֶׁר =) *which withereth before it groweth up* Ps. 129, 6.

ε *when, as*; generally with the infinitive, sometimes with a participle; e. g. בָּמָשׁוּב *as he drew back his hand* Gen. 38, 29; וְהוּא כִפְנַחַת *and as it budded* Gen. 40, 19.

#### D. Causal:

אֲשֶׁר and כִּי (conf. above 4 C); *propterea quod* (lit. *therefore because*) *because*; *עַל דְּבַר אֲשֶׁר* and *עַל אוֹדוֹת אֲשֶׁר* (prop. *for this cause that*) *because*; more emphatic *עַל כָּל אוֹדוֹת אֲשֶׁר* Jer. 3, 8 *for this very cause that, simply because*; *וַעֲנִין בְּעֵבוֹר אֲשֶׁר* and *וַעֲנִין אֲשֶׁר* *because*; *וַתַּחַת כִּי* and *וַתַּחַת אֲשֶׁר* (prop. *therefore that*) *because*; *וַעֲקֵב כִּי* and *וַעֲקֵב אֲשֶׁר* (prop. *as reward that; as consequence that*) *because*.

Rem. 9 *כִּי עַל כֵּן אֲשֶׁר* Job 34, 27, and more frequently *כִּי עַל כֵּן* everywhere means *because*, *עַל כֵּן* having been changed into a *relativum* by the *nota relationis* אֲשֶׁר and כִּי.

Rem. 10 Very remarkable is the use of *עַל* in Jer. 30, 14 *עַל רַב רַב עֲוֹנֶיךָ עֲצָמוּ חַטֹּאתֶיךָ*, for first it stands as the preposition *propter* *עַל רַב עֲוֹנֶיךָ* *on account of the greatness of thine iniquity*, and then it exercises its force as a causal conjunction *עַל אֲשֶׁר עֲצָמוּ חַטֹּאתֶיךָ* *because thy sins were increased*.

#### E. final:

α *לְמַעַן אֲשֶׁר* and *לְמַעַן* alone (*with the intention that*) *that, to the end that*; *לְבַעֲבוֹר*, *בְּעֵבוֹר* *that, in order that*. These are also construed with the infinitive,

in which case however they really are prepositions.

Once we find *בַּעֲבוּר לְחַקֵּר* *in order to search* 1 Chr. 19, 3; but the parallel place 2 Sam. 10, 3 reads *בַּעֲבוּר חֶקֶר*.

β *! to the end that* (see above 2 K); perhaps also *לְ* in *לְהַתִּין שָׁם* *to place there the ark of the covenant* 1 Kings 6, 19.

γ as to the negation *אֵל* conf. § 25 Rem. 1; *פֶּן* *lest, that not* § 25, 3 B; *לִבְלִתִּי* § 25, 3 A.

Once we find *מִן* prefixed to the imperfect with the *final* meaning *that not* Deut. 33, 11 *יִקְוּמוּ מִן* *that they prevail not*.

#### F. Conditional:

α *אם* *לו* (rarely *אם לו* = *אִלּוּ* Esther 7, 4) *if*; but with difference of use.

*אם* leaves uncertain whether anything takes place, has taken place, will take place, or not (but rather the former alternative); it therefore denotes the pure and simple hypothesis (= *if I do so; if I did so; if I shall do so*).

*לו* on the contrary implies that what is supposed does not take place, has not taken place, or will not take place; or at least that such would be improbable, (= *if I did so, had done so, should do so*). Hence *לו* is used to express a wish; e. g. *יִשְׁמַעֲאֵל לוֹ* *O that Ismael might live before thee* Gen. 17, 18; *לֹא מָתוּ לוֹ* *would that we had died* Num. 14, 2; and even with the imperative (conf. § 17, 4 *b* and § 18, 2 *b*). Yet also *אם* is used for stating a wish

(conf. § 17, 4 *b*); and sometimes even in hypothetical sentences of which the condition is known not to be fulfilled; e. g. **אִם אֶרְעֵב** *if I were hungry* Ps. 50, 12; **אִם אֲסַק שָׁמַיִם** *if I ascend up unto heaven* Ps. 139, 8; **אִם יָגִדְלוּ אֶת בְּנֵיהֶם** *if they bring up their children* Hos. 9, 12.

**לֹא** on the contrary can not be used when the possibility exists that the condition will be realised.

**אִם** is always used in expressions of grief, and in conditional curses; e. g. **אִם עָשִׂיתִי זֹאת** *if I have done this* Ps. 7, 4—6; **אִם שָׁכַחְנוּ** *if we forget the name of our Lord* Ps. 44, 21; **אִם אָמַרְתִּי** *if I had said* Ps. 73, 15; **אִם אֲשַׁכַּח** *if I forget thee* Ps. 137, 5.

**Rem. 11** The apodosis is sometimes omitted after a protasis with **אִם**; e. g. **וְהִתְאַמֵּר אִם תִּתֵּן עֲרֻבֹן עַד שְׁלֹחֶךָ** *and she said if thou wilt give me a pledge, till thou send it* Gen. 38, 17; chiefly with threatening sayings; e. g. **אִם עֲנֶה תֵּעָנֶה אֹתוֹ** *if in any way thou afflict him* Ex. 22, 22.

**γ** What has been said concerning **אִם** and **לֹא** applies also to their compounds **לֹא־אִם**, **לֹא־לֹא**.

**δ** After formulas used in swearing **אִם** has a negative sense; e. g. **חַי פְּרַעֲה אִם תֵּצֵאוּ מִזֶּה** *by the life of Pharaoh, ye shall not go forth hence* Gen. 42, 15; and (consequently) **אִם־לֹא** an affirmative sense. To understand this it must be borne in mind that such formulas contain an ellipsis of what will happen or would happen, were the condition to be fulfilled or to remain unfulfilled. This is evident from 1 Sam. 25, 22; **כֹּה יַעֲשֶׂה אֱלֹהִים לְאַבְנֵי יָדוֹ וְכֹה יִסִּיף אִם אֲשִׁיאר מִכָּל**

אֲשֶׁר לוֹ עַד אִיר הַבֶּקֶר בְּשִׁתּוֹ בְּקִיר *may God do so unto the enemies of David, and more also, if I leave of all that pertain to him by the morning light so much as one man child* 1 Sam. 25, 22.

Rem. 12. Once 2 Sam. 3, 35 אִם כִּי is found with a conditional sentence after an oath formula; כֹּה יַעֲשֶׂה לִּי אֱלֹהִים כִּי אִם לִפְנֵי בּוֹא הַשֶּׁשֶׁשׁ אֶטְעַם לֶחֶם *May God do so to me and more also if I taste bread till the sun go down.*

אִם and לֹא not only possess this sense after formulas and verbs used in swearing, but also when they are used absolutely; אִם then denotes a strong negation; e. g. אִם יֵרָאֶה קִנּוֹ *not a shield was seen* Judges 5, 8; אִם יִכָּפֵר הָעֵוִן *surely this iniquity shall not be purged from you* Jes. 22, 14; also when connected with a particle of interrogation; e. g. הֲאִם תִּפְּנוּ לָנוּעַ *is there no end to our dying (= shall we all perish)* Num. 17, 28; and אִם לֹא expresses an equally strong affirmation (= *truly, really*), e. g. אִם לֹא נִכְבְּדוּ קִיָּמֵנוּ *surely they that did rise up against us are cut off* Job 22, 20.

Rem. 13. Concerning the conditional signification of אֲשֶׁר, אִין, and כִּי conf. above n° 5 B α and n° 4 Rem. 6.

### G. Concessive:

α אִם *even if, though*, with the perfect; e. g. אִם צְדִיקָתִי *though I were righteous*; and the imperfect; e. g. אִם יִהְיוּ חַטָּאֵיכֶם *though your sins be as scarlet* Jes. 1, 18; אִם יִהְיוּ עָמָד *though thy people be as the sand of the sea* Jes. 10, 22.

β *עַל* = *אֲשֶׁר* (prop. *add to this that*) *although*; e. g. *עַל לֹא חָמַם עָשָׂה* *although he had done no violence* Jes. 53, 9; *עַל לֹא חָמַם בְּכַפִּי* *although there is no violence in my hands* Job 16, 17; also with the infinitive; e. g. *עַל דַּעְתְּךָ* *although thou knowest* Job 10, 7.

Concerning the concessive meaning of *כִּי* conf. above Rem. 7.

#### H. Comparative:

α *כַּאֲשֶׁר* *as, just as, such as*, often followed by the corresponding *כֵּן* in the *apodosis*; e. g. *וְכַאֲשֶׁר יַעֲנֵוּ* *and as they will answer* *כֵּן* *in the apodosis*; e. g. *אֲתוּ בֹן יִרְבֶּה וְבֹן יִפְרֹץ* *but the more they afflicted them, the more they multiplied and the more they spread* Ex. 1, 12. (Conf. § 27, 6 F).

*כַּאֲשֶׁר*, however, is sometimes omitted in the protasis; e. g. *נִגְבְּהוּ שָׁמַיִם מֵאֲרֶץ בֶּן נִגְבְּהוּ* *for as the heavens are higher than the earth, so are my ways higher than your ways* Jes. 55, 9; *וְהָמָּה רָאוּ בֶן תִּמְחֹהוּ* *when they saw it, they were amazed* Ps. 48, 6; and in like manner also *כֵּן* in the *apodosis*; e. g. *כִּי כַאֲשֶׁר שְׁתִּיתֶם* *for as ye have drunk* *עַל הַר קֹדְשִׁי יִשְׁתּוּ כָּל הַגּוֹיִם תָּמִיד* *upon my holy mountain so shall all the nations drink continually* Obadja 16.

β *כָּל עֶמֶת שֶׁ... בֶּן* *in all points as . . . so*, denotes an extremely precise comparison; e. g. *כָּל עֶמֶת שָׁבָא בֶּן* *in all points as he came, so shall he go* Eccl. 5, 15.

Rem. 14. In sentences such as Ps. 42, 2 *בֶּן . . . . . תַּעֲרֹג הַאֵיל הַתְּעָרֵג* *as the hart panteth after the waterbrooks, so panteth my soul after thee*, certain authors wish to explain *כִּי* by considering it = *כַּאֲשֶׁר*

with a comparative sense. Such sentences may however be easily explained by admitting an ellipsis of אֲשֶׁר as relativum; e. g. כְּאֵיל אֲשֶׁר כְּאֵיל אֲשֶׁר like the hart that panteth. Conf. Deut. 32, 11; Ps. 125, 1.

### I. Adversative:

α אֲפֹס כִּי (only that) = *but, however, nevertheless.*

β כִּי אִם (but if) = *before, except when governing the Perfect, and following a negation in the Imperfect;* e. g. לֹא אֶחְשֶׂה כִּי אִם שְׁלַמְתִּי I will not keep silence before I have given recompense Jes. 65, 6. In this case כִּי אִם stand together as one conjunction = *but if, except that, unless,* and follow after a negation or the equivalent of a negation. Conf. above 4 (d).

Yet כִּי אִם are also used in such a manner that כִּי belongs to the the main sentence and אִם to the conditional sentence; e. g. אִם תִּבְכְּסִי בַנֶּחֱרַךְ for even if thou wash thee with lye, thine iniquity is marked before me Jer. 2, 22.

The adversative כִּי אִם before a noun means *besides* e. g. אִם לֶחֶם קָדֵשׁ כִּי אִם לֶחֶם קָדֵשׁ there is no common bread under mine hand, besides the holy bread I Sam. 21, 5.

Rem. 15. The main sentence to which the adversative כִּי אִם belongs has sometimes to be supplied from the context; e. g. אִם אֶבְרַתְנִי אִם אֶבְרַתְנִי (I desire nothing) except that thou remember me Gen. 40, 14; כִּי אִם אֲשִׂא פָנָיו אֲשִׂא פָנָיו for him will I respect (prop. for it cannot be otherwise than that I should respect him) Job 42, 8.

K. Finally there is the conjunction וְעַתָּה which in most cases only serves to introduce the apodosis after a preceding subordinate sentence. Sometimes



however, it implies also a causative sense; e. g. *וְעַתָּה בָּרוּחַ לְךָ אֶל מְקוֹמְךָ* *therefore now flee to thy place* Num. 24, 11; or a concessive sense; e. g. *וְעַתָּה שָׁבוּ* *However, I pray you, tarry ye also here this night* Num. 22, 19. (See Essay on the signification of *עַתָּה* reprinted from the "Israel. Letterbode" 1884).

6) Of two particles, of which the compound forms a conjunction, frequently only one or the other of them is used. This already appears from what has been said before. Thus, instead of the complete *וְעַל אֲשֶׁר* *on account of, because* we find either *אֲשֶׁר* alone, or *וְעַל*; instead of *בְּאֲשֶׁר* *as*, either *כִּי* (see Rem. 14) or *אֲשֶׁר*; e. g. *וְעַל אֲשֶׁר רְאִיתֶם אֶת מִצְרַיִם הַיּוֹם* *for as ye have seen the Egyptians today, ye shall see them again no more* Ex. 14, 13; *אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֶת אֲשֶׁר דִּבַּרְתָּ לוֹ* *as thou hast kept with thy servant David my father that which thou didst promise him* 1 Kings 8, 24.

On the other hand a certain tendency to be prolix sometimes shows itself; e. g. *בֵּן . . . עַד . . . מִן . . . וְעַד* = *בֵּן . . . מִן . . . עַד* (conf. above 5 A β). The repetition, no doubt, of the same particle points to greater emphasis; e. g. *מְאֹד מְאֹד*, *בְּמְאֹד מְאֹד* *as waxed exceeding mighty* Ex. 1, 7; *וְיָבִיעַן בְּמִשְׁפָּטִי מְאֹד* *because, even because they rejected my judgments* Lev. 26, 43; which now and then also occurs with nomina; e. g. *צֶדֶק צֶדֶק תִּרְדֶּךָ* *that which is altogether just shalt thou follow* Deut. 16, 20; conf. Jes. 6, 3; Jer. 22, 29; Ez. 21, 32 (conf. § 22, 4).

7) The *consecutio temporum* in Hebrew not unfre-

quently allows the expression of the relation between two sentences by simply placing them one after the other without any conjunction at all. This occurs:

- α with *conditional* sentences; e. g. וּדְפָקוּם יוֹם אֶחָד וָמָתוּ *and if they overdrive them one day, all the flock will die* Gen. 33, 13; חַטָּאתִי מָה אֶפְעַל לָךְ (prop. *well! I have sinned*) *if I have sinned, what (harm) do I unto thee* Job 7, 20; בְּמוֹתִי וּקְבֻרָתָם אֲתִי (at my death) *when I die etc.* 1 Kings 13, 31; עוֹד מְעַט וְסִקְלוּנִי *if (this last) a little longer, they will stone me, or, they be almost ready to stone me* Ex. 17, 4; מִצָּא אִשָּׁה מִצָּא טוֹב *whoso findeth a wife findeth a good thing* Pr. 18, 22.

Such sentences are sometimes introduced by another word, generally by הִנֵּה; e. g. עֹתָהּ יָבֵא וְכִרְיֶיהָ *now when thy words come to pass, what shall be the ordering of the child* Judges 13, 12; כִּי הִנֵּה הֵלְכוּ מִשָּׂדֶה *for when they escape destruction, Egypt shall gather them up* Hosea 9, 6.

- β with *comparisons*, e. g. אֲכָלוּ עָמִי אֲכָלוּ לֶחֶם *they devour my people, as if they eat bread* (lit. *devouring my people, they eat bread*) Ps. 14, 4; קָרָא דָּגֶר וְלֹא יָלַד עֹשָׂה *as the partridge sitteth on eggs which she hath not laid, so is he that getteth riches* Jer. 17, 11; צִיָּה גַם חֵם יִגְזְלוּ מִיָּמֵי שֶׁלֶג שָׂאוֹל חָטָאוּ *as drought and heat consume (steal) the snowwater, so doth sheol those that have sinned* Job 24, 19.

- γ with sentences, which otherwise would have been introduced by a relative conjunction (*oratio obliqua*);

e. g.  $\text{אָתָּה} = \text{אֶחָתִי אָתָּה}$  *say, I pray, thou art my sister* Gen. 12, 13;  $\text{הַשָּׁמַע} = \text{הַשְׁמַע}$  *that when thou hearest a dream* Gen. 41, 15;  $\text{יָדְעוּ גוֹיִם אֲנוֹשׁ הֵמָּה}$  *that the nations may know, that they are but men* Ps. 9, 21; Ps. 50, 21;  $\text{כִּהֵּן רְאִיתֶם עֲשִׂיתִי}$  *what ye have seen me do* (prop. *what ye have seen that I did*) Judges 9, 48.  $\text{כִּי יִרְעֵתִי בְּגֹד תִּבְגֹּד}$  *for I knew that thou didst deal very treacherously* Jes. 48, 8.

N.B. In English such a sentence is always an *object sentence*, but according to Hebrew ideas it is to be considered as a direct and independent sentence.

### § 29. Interjections.

1) The Interjections which signify *ah, alas, woe*, ( $\text{אָהָה}$ ,  $\text{הוּי}$ ,  $\text{הוּי}$ ,  $\text{אוי}$ ) are either connected with the object of the threatening or lamentation by means of the particles  $\text{אֶל}$ ,  $\text{לְ}$  or  $\text{עַל}$ , or they stand absolutely, so that the object of lament remains without a particle.

The first named construction is the more usual with denunciations, (conf. the Latin *vae tibi*), the latter with expressions of grief (conf. Latin *vae te* in Plautus); e. g.  $\text{אוי לָנוּ}$  *woe us!* Sam. 5, 16;  $\text{הוּי גוֹי הַזֶּה}$  *Ah, sinful nation!* Jes. 1, 4;  $\text{הוּי אָחִי}$  *Alas, my brother!* 1 Kings 13, 30.

2) With  $\text{אַשְׁרֵי}$  *O happy!* the noun, expressing the object praised, is sometimes omitted; e. g.  $\text{אַשְׁרֵי שִׁישְׁלֶם}$   $\text{לְךָ אַשְׁרֵי שִׁיאָחֻ}$  *happy shall he be that rewardeth thee as thou hast served us, happy shall he be that taketh etc.* Ps. 137, 8. 9; and in Ps. 65, 5 even the nota relationis  $\text{שֶׁ} = \text{אַשְׁרֵי תִבְחַר}$  *happy the man whom thou chooseth.*

אֲשֶׁרִי moreo'ver, like הִנֵּה, is not unfrequently connected with suffixes; e. g. אֲשֶׁרִיךָ, אֲשֶׁרִיךָ *happy thou!* אֲשֶׁרִיכֶם *happy you!* אֲשֶׁרִי or אֲשֶׁרֶהוּ *happy he*.

## PART IV

### CONSTRUCTION OF THE SENTENCE

#### CHAPTER IX — NOMINAL SENTENCES

#### § 30. Subject and Predicate.

1) Nominal sentences are sentences which only express a state of *existence* or *being*, and of which the predicate is a *nomen*.

2) The predicate of a nominal sentence is either a noun, adjective, participle or pronoun; e. g. ה' מֶלֶכֵּנוּ *the Lord is our king* Jes. 33, 22; וְאֲנָשֵׁי סְדוֹם רָעִים וְחַטָּאִים *and the men of Sodom were wicked and sinners* Gen. 13, 13; וְנָהָר יֵצֵא מִעֵדֶן *and a river went out (prop. is going out) of Eden* Gen. 2, 10; וְהָהֵךְ הַזֶּה *this is the case*.

Rem. 1. The subject may also be a pronoun; e. g. וְאֵת הַפֶּעַם עֲצָם *this is now bone of my bones* Gen. 2, 23; וְהוּא כֹהֵן *and he was priest* Gen. 14, 18.

3) A remarkable class of nominal sentences are those, of which the predicate itself forms a nominal sentence; e. g. חֲסִידָה בְּרוּשִׁים בֵּיתָהּ *as for the stork . . . . the fir trees are her nest* (= בְּרוּשִׁים בֵּית לְחִסְדָּה conf. v. 18) Ps. 104, 17; הָאֵל תָּמִים דְּרָכּוֹ *God . . . . perfect is his way* Ps. 18, 31;

אֲנִי הִנֵּה בְרִיתִי אִתְּךָ *as for me, behold my covenant is with thee* Gen. 17, 4.

In these sentences the subject is sometimes introduced by the (so called) *apodosis*; e. g. וְאֲנִי הִנֵּנִי מִקֵּים *and I . . . . behold I establish my covenant* <sup>1)</sup> Gen. 9, 9.

Rem. 2 It is evident that by such sentences the Hebrews intend to emphasise the position of the true subject of the sentence. In English we should say *the fir trees are the stork's nest*, both when it is desired to indicate what the nest of the stork is made of, and when it is intended to convey where the stork (in contrast with other birds) builds herself a nest. Now, in the last named alternative something is said concerning *the choice of the stork*, and it is, therefore, quite correct when the Hebrews both place the *stork* as subject in the beginning of the sentence, and mention her again in the predicate by means of a suffix. Sometimes, however, the subject is not again mentioned in the predicate, and is then to be supplied from the context: e. g. וְנִפְשׁ רַעֲבָה כָּל מֵר מְחוֹק *as for a hungry stomach, every thing bitter is sweet (to it)* Prov. 27, 7.

Rem. 3 Certain exclamations also, in which the reader is left to supply a nominal or verbal predicate, are to be considered as nominal sentences; e. g. פָּחוּ כַּמִּים *a rashness (as quick) as water* Gen. 49, 4; הַמַּעֲיִם הַמַּעֲיִם בְּעֵמֶק הַחֲרוּטִי *multitudes after multitudes (are seen) in the valley of Haruti* Joel 4, 14.

4) The use of a noun as predicate of a nominal sentence chiefly occurs when the equivalent adjective is wanting; e. g. וְקִירָתָיו עֵץ *and the walls thereof were of wood* Ez. 41, 21 (conf. § 4, 7 and Rem. 1). The harshness of such

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1) This kind of nominal sentence is called by certain Grammarians a *compound nominal sentence*.

an expression is occasionally softened by repeating the subject nomen and connecting it in st. constr. with the predicate; e. g. *אִם כַּחַ אֲבָנִים כְּהִי* *is then my strength (the strength) of stone.*<sup>2</sup> Job 6, 12; *שֵׁבֶט מִישׁוֹר שְׁבֵט מַלְכוּתְךָ* *a sceptre of equity is the sceptre of thy kingdom* Ps. 45, 7.

This repetition of the subject nomen is the more usual construction when a comparison is intended; e. g. *וְהָיָה אוֹר הַלְבָנָה כְּאוֹר הַחֶמֶד* *and the light of the moon shall be as the light of the sun* Jes. 30, 26; or when the predicate cannot be expressed by an adjective; e. g. *מַלְכוּתְךָ* *thy kingdom is a kingdom of all eternity* Ps. 145, 13. (No adjective can be formed to express *of all eternity*, for the adjective formed from *עָלַם* would mean *eternal*). *הַקוֹל קוֹל יַעֲקֹב וְהַיָּדוֹת יְדֵי עֵשָׂו* *the voice is Jacob's voice, but the hands are the hands of Esau* Gen. 27, 22.

The construction in the two last named cases becomes very bold, when the subject nomen is not repeated in the predicate; e. g. *וְצִאֲצָאִי מֵעֵידָהּ בְּמַעֲוֶתָיו* *thy seed also had been as the sand, and the offspring of thy bowels as (the offspring) of its bowels* Jes. 48, 19; *וּבִגְדֶיךָ כְּבִגְדֵי הָרֹדֶף בְּנֵת* = *וּבִגְדֶיךָ כְּרֹדֶף בְּנֵת* *and thy garments are like (the garments) of him that treadeth in the wine-fat* Jes. 63, 2; *וְחֲצֵי נִבּוֹר = חֲצֵי קְנָבּוֹר* *their arrows shall be like (the arrows of) a skilled mighty man* Jer. 50, 9; *וְהָיְתָה עֵת גְּשָׁמִים = עֵת גְּשָׁמִים* *and it is a time of much rain* Ezra 10, 13; and this construction becomes still bolder when the *comparationis* is omitted; e. g. *כְּסֵאֲךָ אֱלֹהִים* = *כְּסֵאֲךָ כְּסֵאֵי אֱלֹהִים* *thy throne is (like the throne of) God*



Ps. 45, 7;  $\text{עֵינֶיךָ בְּעֵינֵי יוֹנִים} = \text{עֵינֶיךָ יוֹנִים}$  *thine eyes are (like the eyes of) doves* Cant. 1, 15 (conf. § 3 Rem. 2).

5) When the subject of a nominal sentence is an infinitive, it is by preference introduced by  $\text{לֵּ}$ ; e. g.  $\text{טוֹב לְשֹׁכֵת}$  *it is better to dwell in the corner of the housetop* Prov. 21, 9 (in v. 19  $\text{לֵּ}$  is omitted  $\text{טוֹב שֹׁכֵת בְּאַרְץ מִדְבָּר}$  *it is better to dwell in a desert land*);  $\text{לֹא לְךָ עֲנֻחֹו לְחַקְטִיר}$  *it is not thine office, Uzia, to sacrifice* 2 Chr. 26, 18; seldom by  $\text{בְּ}$ ; e. g.  $\text{לֹא יִקְשֶׁה בְּעֵינֶיךָ בְּשִׁלְחֶךָ אֹהֶו}$  *let it not seem hard unto thee to let him go free* Deut. 15, 18; but never when the infinitive stands in the *st. constr.*; e. g.  $\text{לֹא טוֹב הָיִיתָ הָאָדָם לְבָדוֹ}$  *it is not good that the man should be alone* Gen. 2, 18;  $\text{שִׂאת פָּנֶי רָשָׁע לֹא טוֹב}$  *to accept the person of the wicked is not good* Prov. 18, 5.

Rem. 4 Now and then an adverb is found as predicate; e. g.  $\text{כִּי בִּרְעָה הוּא}$  *for we are but of yesterday* Job. 8, 9;  $\text{כִּי בִרְעָה הוּא}$  *that they are set on evil* Ex. 32, 22; <sup>2)</sup> but more rarely as subject; e. g.  $\text{וְגַם הָרַבָּה נָפַל מִן הָעָם}$  *and many of the people also are fallen* 2 Sam. 1, 4;  $\text{כִּמְהוֹ לֹא נִהְיָה מִן הָעוֹלָם}$  *there has not ever been the like* Joel 2, 2. Concerning  $\text{הֲלֹוא כְּמְהוֹ בְּאֵינֶיכֶם}$  *is it not as nothing in your eyes?* Haggai 2, 3. Conf. § 27, 6 F  $\alpha$ .

6) The infinitive also as predicate is sometimes found with  $\text{לֵּ}$  and sometimes without  $\text{לֵּ}$ ; e. g.  $\text{ה' לְהוֹשִׁיעֲנִי}$  *the Lord is ready to save me* Jes. 38, 20;  $\text{דְּבָרֵי רָשָׁעִים אֶרֶב דָּם}$  *the words of the wicked are a lying in wait for blood*

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2) The Samaritan text reads  $\text{כִּי פָרַע הוּא}$  *that they were broken loose*; conf. v. 25.



Prov. 12, 6; וְתוֹעֵבַת כְּסִילִים סוּר מִרָע *it is an abomination to fools to depart from evil* Prov. 13, 19.

§ 31. Expression of the copula in nominal sentences.

1) The subject and predicate of a nominal sentence are generally placed next to one another without any copula; e. g. וְהַכּ הָאָרֶץ הִוא טוֹב *and the gold of that land (is) good* Gen. 2, 12; עֶשֶׂר אַמּוֹת אַרְדּוֹ הַקָּנָשׁ *ten cubits (shall be) the length of a board* Ex. 26, 16; גַּם הוּא חָכָם *he also (is) wise* Jes. 31, 2; נָצַב מֶלֶךְ *a deputy (was) king* 1 Kings 22, 48.

2) The personal pronoun of the 3<sup>d</sup> person is but seldom used as copula; e. g. חֶלֶם אֶחָד הוּא *the dream is one* Gen. 41, 26; זֶה מַתַּת אֱלֹהִים הוּא *this is the gift of God* Eccl. 5, 18; בָּנִים סְכָלִים הֵמָּה *they are sottish children* Jer. 4, 22; שִׁבְעַת הַטֹּבִת שָׁנִים הֵנָּה *the seven good kine are seven years* Gen. 41, 26.

This chiefly occurs when the relative pronoun אֲשֶׁר is the subject; e. g. כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי *every moving thing that liveth* Gen. 9, 3; and especially in negative sentences; e. g. וּמִן הַבְּהֵמָה אֲשֶׁר לֹא טָהָרָה הוּא *and of the beasts that are not clean* Gen. 7, 2; אֲשֶׁר לֹא מֵעָרֵי הַנָּהָר הֵנָּה *which are not of the cities of these nations* Deut. 20, 15.

The same pronoun is sometimes used as copula even when the subject is a pronoun of the 1<sup>st</sup> or 2<sup>d</sup> person; e. g. כִּי אֲנִי אֲנִי הוּא *see now: it is I, even I* Deut. 32, 39; גַּם אַתָּה הוּא מַלְכִּי *thou art my king* Ps. 44, 5; גַּם אַתֶּם כּוֹשִׁים *ye Ethiopians also, are victims of my sword* Zephania 2, 12.

3) Still more rarely the forms of הָיָה are used as copula; e. g. וְהָאָרֶץ הָיְתָה תֹהוּ וָבֵהוּ and *the earth was waste and void* Gen. 1, 2. וְהַנָּחָשׁ הָיָה עָרוֹם now *the serpent was more subtil* Gen. 3, 1; וְכָל לֶחֶם צִידָם יָבֵשׁ הָיָה נִקְוִים and *all the bread of their provision was dry and mouldy* Jos. 9, 5; וְהָיוּ מִלְּקָטִים שְׁבַעַיִם מִלְּכִים threescore and ten kings were gathering (*their meat*) under my table Judges 1, 7.

4) If the subject should be a personal pronoun, and the predicate is expressed by a participle, the subject is then sometimes, as suffix, joined to וִישׁ or אִין (which are properly substantiva), according as the sentence is affirmative or negative; e. g. אַם יִשְׁדָּךְ מוֹשִׁיעַ if *thou savest* Judges 6, 36; וְאִם אֵינְךָ מֵשַׁלֵּחַ and *if thou wilt not send him* Gen. 43, 5.

## CHAPTER X — VERBAL SENTENCES.

### § 32. Object of the verb.

1) Verbal sentences are sentences of which the predicate is a *verbum finitum* and which express an action.

A *verbum finitum*, by its indication of persons, independently of all further determinations, may form a complete sentence; e. g. וַיֹּאכַל וַיִּשְׂתַּ וַיָּקָם וַיֵּלֶךְ and *he ate, and drunk, and rose up, and went his way*. Gen. 25, 34.

A single verb therefore is found more than once to suffice when intransitive, but when transitive an object generally follows as an important factor of the sentence.

2) The most simple manner of connecting a noun

as object with a verb, is by adding it to the verb without preformative, affirmative, or particle indicative of its relation as object; e. g. *יֹאכֵל לֶחֶם* *he eats bread*, or (when definite) *יֹאכֵל הַלֶּחֶם* *he eats the bread*. *לֶחֶם* or *הַלֶּחֶם* in this case is called the object.

The object however is frequently connected with the preposition *אֶת* (*את־*), chiefly when it is determined by *ה' הַמְדִּיעָה*, a st. constr., a pronominal suffix, or in any other way; e. g. *בָּרָא אֶת הַשָּׁמַיִם* *God created the heaven* Gen. 1, 1; *וַיָּבִישׁ אֶת פֶּר הַחֲטָאתָה* *and he brought the bullock of the sin offering* Lev. 8, 14; *וַיִּמָּלֶךְ אֶת רֹאשׁוֹ* *and wring off its head* Lev. 1, 15; *הוֹלִיד אֶת לוֹט* *and Haran begat Lot* Gen. 11, 27; *לֹא יָבִין אֶת־זֹאת* *neither doth a fool understand this* Ps. 92, 7; *אֶת־מִי אֶשְׁלַח* *whom shall I send* Jes. 6, 8.

Rem. 1 *אֶת* seldom stands before an *indefinite* noun; e. g. *וְכִי יִנָּח* *and when an ox gore a man or woman* Ex. 21, 28; generally only in poetical style; e. g. *וְאֶת צְדִיקִים יִשְׁלֵם* *but the righteous shall be recompensed with good* Prov. 13, 21.

3) The use of the object without preposition is more frequent in Hebrew than in English. For almost all ideas which are in any way related to the action of the verb, may be expressed as object of the verb. We have already seen something similar with regard to the st. constr. See § 5, 4.

4) Thus it is that many verbs may be used both with an object (transitive), and without an object (intransitive); e. g. *בָּכָה* means as well *to weep*, as *to de-*

*plore* (conf. Lat. *flere*); יָשַׁב and יָשְׁבֵן *to dwell and to inhabit* הָלַךְ *to go and to go through*; as וַיֵּלֶךְ אֶת כָּל הַמִּדְבָּר *and we went through all the wilderness* Deut. i, 19.

5) Even verbs, the action of which can really only be conceived as intransitive, often have as object a noun of the same stem; e. g. פָּחַד *to fear*, פָּחַדוּ פָּחַד *they were in great fear* Ps. 14, 5; חָטָא *to sin* חָטָא חָטָא *Jerusalem has grievously sinned* Sam. i, 8.

This chiefly occurs with *verba denominativa*; e. g. יָרָא יָרָא *let the earth put forth grass* Gen. i, 11; בָּעֲנֵנִי עָנֹן *when I bring a cloud* Gen. 9, 14; לִבְנֵה לְבָנִים *let us make brick* Gen. 11, 3; מְאַלְמִים אֲלָמִים *binding sheaves* Gen. 37, 7; הַמְּבִיעַ אֶת־הַבְּעֵרָה *he that kindled the fire* Ex. 22, 5.

Especially when the action of the verb is determined by an adverbial expression, such determinations are generally in the form of an adjective, or in any other form, added to a noun of the same stem as the verb; e. g. נָגַע נִגְעִים גְּדִלִים *to plague severely* Gen. 12, 17; חָרַד חָרָה גְּדִלָה *to fear greatly* Gen. 27, 33; חָטָא חָטָא גְּדִלָה *to sin grievously* Ex. 32, 31; צָעַק צָעָה גְּדִלָה וּמָרָה *to cry loudly and bitterly* Est. 4, 1; שָׂנְאָה שָׂנְאָה גְּדִלָה *to hate keenly* 2 Sam. 13, 15; חָלָה אֶת־חֲלָיו אֲשֶׁר יָמוּת בּוֹ *to be deathly sick* 2 Kings 13, 14; הִכָּה מִכַּת בְּלִתִּי סָרָה *to smite irresistibly* Jes. 14, 6; קָשַׁב רַב־קָשֶׁב הִקְשִׁיב *to answer much* Jes. 21, 7; וְאִסְפוּ אִסְפָּה אִסְרוּ עַל־בוֹר *to be gathered as prisoners* Jes. 24, 22; נוֹשַׁע הַשְׁוֹעַת עוֹלָמִים *to save for ever* Jes. 45, 17; שָׂשׁ מְשׁוֹשׁ חָתָן עַל בִּלָּה *to rejoice thoroughly* Jes. 62, 5; קָנָה קָנָה גְּדִלָה *to acquire* Jon. 4, 6; 1 Chr. 29, 9; קָנָה קָנָה גְּדִלָה

*to be very jealous, to strive jealously* Zech. 1, 14; קִצְף קִצְף *to be very wroth* Zech. 1, 15 (conf. also n°. 11).

In all these instances the noun adds nothing to the meaning already expressed by the verb.

6) The same connection of the object without preposition or prefix also occurs with determinations of *place* of the most general kind, in answer to the questions: *where, whither, unto what, whence* e. g. נֵצַא הַשָּׂדֶה *let us go forth into the field* Cant. 7, 12; יָצְאוּ אֶת הָעִיר *they were gone out of the city* (conf. Lat. *egredi urbem*) Gen. 44, 4; וְשָׂפַכְתָּ הַנּוֹבֶשֶׁה *and thou shalt pour it upon the dry land* Ex. 4, 9; וַיִּבְאֵנִי חַסְדְּךָ *may thy favours come unto me* Ps. 119, 41.

Rem. 2 Suchlike expressions, however, may also be expressed in a different manner. See § 35, 2.

7) With the verbs signifying *to flow, to stream* etc., that which flows, or better that with which overflows anything, stands in poetry as object; e. g. עֵינֵי יִרְדָּה מֵיִם *mine eye overflows with water (= tears)* Lam. 1, 16 conf. 3, 48 Jer. 9, 17; 13, 17; וַיִּמְדוּ הַהָרִים עֵסִים וְהַגְּבָעוֹת תִּלְכְּנָה חֶלֶב וְכָל אֲפִיקוֹ יִהְיֶה גֶלֶב מֵיִם *the mountains shall drop new wine, the hills shall flow with milk, and all the brooks of Judah shall flow with waters.* Joel 4, 18. conf. Amos 9, 13; שׁוֹטֵף צְדָקָה *overflowing with righteousness* Jes. 10, 22. In like manner also expressions such as וַהֲנֵה עָלֶה כָּלֹ קִמְשׁוֹנִים *and, lo, it all (= the field) is gone up in thorns* Prov. 24, 31; conf. Jes. 5, 6; 34, 13.

8) Further large classes of verbs are to be found

which are construed with an accusative of object; namely:

a) all verbs signifying a *putting on* or *putting off* one's garments, *covering*, *enveloping*, *adorning*, and suchlike, as לָבַשׁ, פָּשַׁט, עָרָה, עָטָה, also when used in metaphorical language; e. g. לָבָשׁוּ כְרִים הַצֵּאן *the pastures are clothed with flocks* Ps. 65, 14; עָטָה אִוִּיר *who envelops himself with light* Ps. 104, 2; וְלָבָשׁוּ יֹאֲדֵרֵם *may mine adversaries be clothed with dishonour, and may they cover themselves with their shame as with a mantle* Ps. 109, 29. (Conf. § 35, 3).

b) verbs signifying: *to be full*, *to lack*, as מָלֵא *to be full*; שָׁרַץ *to swarm, to abound* Gen. 1, 20; שָׂבַע *to be satisfied*; פָּרַץ *to increase, to overflow* (conf. n°. 7) Prov. 3, 10; חָסַר *to want* (that which is wanting being object, and the person or thing to which anything is wanting subject); e. g. אֲוִלֵי יִחְסְרוּן חֲמִשָּׁה *peradventure there shall lack five of the fifty righteous* Gen. 18, 28; שָׁבַל *to be bereaved* Gen. 27, 45.

c) several verbs of *dwelling*, and not only *near or in a place*, as יָשַׁב Jes. 33, 16, יָשַׁב Gen. 4, 20, גִּיר Judges 5, 17, but also *with somebody, with a people*; e. g. לֹא יֵגֵדְךָ רָע *the evil man shall not dwell with thee* Ps. 5, 5. Conf. Ps. 120, 5.

g) The same construction without preposition or prefix is also used to express the adverbial relations, as *after the manner of*, *in proportion to*, *what regards*, *as for*, *according to*, etc.; e. g. לֹא כַּתִּים אֲבֵל לֹא תַעֲשֶׂה *as for the*



*dead thou shalt make no mourning* Ez. 24, 17; וְהָעֵלָה וְהַעֲלֵה and he offered burnt offerings according to the number of them all Job 1, 5; בְּקִי הַכִּסֵּא אֲנִי בָרְךָ only as regards the throne will I be greater than thou Gen. 4<sup>1</sup>, 40; סָגֹר חִוּתָם צָר shut up as with a close seal Job 41, 7; לְהִלָּחֵם פִּה אֶחָד to fight (as with the decision of) one mouth = with one consent Zeph. 3, 9.

It further expresses all sorts of adverbial determinations; e. g. שָׁקֵר רָדְפֵנִי they persecute me wrongfully Ps. 119, 86; וְאֵיךְ הִנְחִמוּנִי הָבֵל and how will ye foolishly comfort me? Job 21, 34; אֲהֵבֵם בְּרִדָּה I love them freely Hosea 14, 5; הַכְעִיס אֶפְרַיִם תְּמָרִירִים Ephraim has bitterly grieved Hosea 12, 15; וַתֵּרֶד פִּלְאִים she is come down astonishingly Lam. 1, 9; very frequently with the verb הָלַךְ; e. g. הָלְכוּ שָׁבִי they are gone unto captivity Lam. 1, 5; וְאִם תִּלְכוּ עִמִּי קָרִי and if ye resist me Lev. 26, 21; וַיָּבֵיךְ .. מְעֻרְנָתָהּ and he came joyfully 1 Sam. 15, 32; וְהָלְכוּ אֵלֶיךָ they shall come bending unto thee Jes. 60, 14; וְלֹא תֵלְכוּ רוּמָה neither shall ye walk straight = haughtily Mich 2, 3.

Rem. 3 These kinds of determination are often also expressed in a different manner. See § 35, 4.

10) The determination of *time* also is frequently expressed as object to the verb, namely in answer:

a) to the question *how long?* e. g. שְׁתִּים עֶשְׂרֵה שָׁנָה עָבְרוּ they served twelve years Gen. 14, 4; conf. Deut. 1, 46; 9, 25.

b) to the question *when?* וּצְהַרִים אֲשִׁיחָה עֶרֶב וּבֹקֶר at morning, at evening, at noonday I pray Ps. 55, 18.



11) With verbs signifying *to speak, to cry, to work, to save* etc. the organ with which the action is performed frequently stands as object, and the adverbial determination as determination of the organ (conf. n<sup>o</sup>. 5); e.g. וַאֲזַעַק קוֹל גָּדוֹל *and I cried with a loud voice* Ez. 11, 13; conf. 2 Sam. 15, 23; רָאשׁ עֲשָׂה בֶּהֱרַמְיָהּ *the poor worketh with a slack hand* Prov. 10, 4 (conf. our expressions such as *to play football*); frequently also without determination; e.g. קוֹלִי אֶקְרָא *I cry unto the Lord with my voice* Ps. 3, 5; conf. 27, 7; 142, 2; Jes. 10, 30; פִּימוֹ דָּבְרוּ *they speak with their mouth* Ps. 17, 10 conf. 66, 17; פְּלִטָה נַפְשִׁי מִרָשָׁע חֲרָבֶךָ *deliver me from the wicked by the sword* Ps. 17, 13; הוֹשִׁיעָה יְמִינֶךָ *save with thy right hand* Ps. 60, 7; 108, 7; conf. 44, 3. (In 1 Sam. 25, 26. 33, however נָד is subject).

This construction is known by the name of *accusativus instrumenti*.

Rem. 4 Other constructions of course are also possible. See § 34, 2 and 35, 6.

12) The *verba sentiendi*, chiefly רָאָה, sometimes govern as object a nomen which is really the subject of a subordinate clause (*antiptosis*); e.g. וַיִּרְאֵהוּ אֱלֹהִים אֶת־הָאוֹר *and God saw that the light was good* Gen. 1, 4 conf. Gen. 6, 2; 12, 14; 49, 15; Ex. 2, 2; Ps. 25, 19; with יָדַע e.g. יָדַעְתָּ אֶת־הָעָם כִּי בָרַע הוּא *thou knowest that the people are set on evil* Ex. 32, 22, conf. 2 Sam. 3, 25; 17, 8; 1 Kings 5, 17.

13) The Hebrews, moreover, in the case of many verbs, consider as object the person who in the English

language is but one interested in the action; e. g. with *בָּשַׂר* to bring a message; *עָנָה* to answer; *עָבַד* to serve (e. g. Gen. 15, 13); *עָרַב* to stand security; *צָוָה* to command; *רָב* to take up the quarrel, dispute.

15) Many intransitive verbs, even passive and reflexive verbs (in *הִפְעִיל*, *הִפְעַל* and *הִתְפַּעֵל*) may with a certain modification of meaning be connected with an object; e. g. *הִפְיִן* (to be favourably inclined, generally with *בְּ*) to desire, to will *וְדָם פָּרִים לֹא הִפְעַתִּי* I desire not the blood of bullocks Jes. 1, 11; *נָבֵא* (to be moved to speak) to prophesise *וְאֶשֶׁר נָבֵא יִרְמְיָהוּ* which Jeremia hath prophesied Jer. 25, 13; *נָסַב* (to place oneself round anything) to surround *וְנָסְבוּ אֶת־הַבַּיִת* they surrounded the house Judges 19, 22; *וַיִּלָּחֲמוּנִי* they fight against me Ps. 109, 3; *וַיַּתְנַבְּלוּ אֹתוֹ* to appropriate Lev. 25, 46; Jes. 14, 2; *וַיַּתְנַבְּלוּ אֹתוֹ* to make one the object of intrigue, to conspire against one Gen. 37, 18; *וַיַּתְבַּחוּ אֹתִי* to consider Job 37, 14; *וַיֵּרָא אֶת־פָּנָיו* to appear before the Lord 1 Sam. 1, 22 (conf. n°. 4).

Rem. 5 The object is sometimes omitted in expressions which are frequently used; e. g. *נָשָׂא פָּנִים = נִשְׂא* to receive favourably Gen. 4, 7; 18, 24. 26; or = *נִשְׂא עֵינָיו* to bear punishment Jes. 2, 9; or = *נִשְׂא קוֹל* to raise the voice, to cry loudly Jes. 3, 7; *כָּרַת בְּרִית = כָּרַת* to make a covenant 1 Sam. 20, 16; *שָׁלַח יָד = שָׁלַח* to put forth one's hand 2 Sam. 6, 6 perhaps also Ps. 18, 17 *וַיִּשְׁלַח מִמָּרוֹם* He put forth his hand from on high; *נָמַר אַף (= שָׁמַר)* to remain angry Jer. 3, 5; Ps. 103, 9.

Rem. 6 Concerning the use of *לְ* with the object see § 27, 6 E.

## § 33. Verbs with a twofold object.

1) The causative forms (הַפְעִיל and פַּעַל) of verbs which already in קַל have an object, often govern a twofold object; e. g. וַיַּפְשִׁימוּ אֶת־יוֹסֵף אֶת־בְּתָנָתוֹ and *they stript Joseph of his coat* Gen. 37, 23; הַלְבִישׁ to *clothe* Gen. 41, 42; מָלֵא to *fill* Ex. 28, 3; הֵאָכִיל to *feed* Deut. 8, 16; עָטַר and חָסַר to *crown* and to *make any one to be wanting in a thing* Ps. 8, 6; אָזַר to *gird* Ps. 18, 33.

2) Many verbs also govern in קַל a twofold object; e. g. סָעַר לִבְךָ פַּת־לֶחֶם סָעַר to *strengthen* strengthen thine heart with a morsel of bread Judges 19, 5; נָמַל to *repay* 1 Sam. 24, 18; טָח to *spread over* Ez. 13, 10; עָטַר to *crown* Ps. 5, 13; <sup>1)</sup> מָשַׁח to *anoint* Ps. 45, 8; סָמַךְ to *uphold, to aid* Ps. 51, 14, to *bestow upon* Gen. 27, 37; קָבַע to *despoil* Prov. 22, 23; also expressions of *sowing and planting*; e. g. וַיִּזְרְעָהּ מֶלַח and *sowed it with salt* Judges 9, 45; conf. Jes. 5, 2; 17, 10; 30, 23.

3) The Hebrews generally express the thing produced or obtained by any action, as object along with the object denoting the material of which it has been produced; e. g. תַּעֲשֶׂה אֶת הַתִּיבָה קָנִים תַּעֲשֶׂה אֶת הַתִּיבָה with *partitions shalt thou make the ark* Gen. 6, 13; כִּי אֲבִי־הַמּוֹן גּוֹיִם נִתְחַיָּד for a *father of a multitude of nations have I made thee* Gen. 17, 5 (conf. Lat. *reddere*); וְאֶעֱשֶׂה אֹתָם בָּשָׂר מִטַּעַמִּים and *I will make them savoury meat for thy father* Gen. 27, 9; וַיֵּשֶׂם אֹתָהּ בַּמִּצָּחָה

<sup>1)</sup> תַּעֲמִירָנוּ however may also be a form of הַפְעִיל, in which the חֵיכּ of the הַפְעִיל ע' has fallen away, like וַיִּדְרֹכֵנּוּ Jer. 9, 2; conf. author's gramm. § 18, 4. Rem. 1.

*and he set it up for a pillar* Gen. 28, 18; וַעֲשֵׂיתָ אוֹתוֹ  
 שָׁמֶן מִשְׁחַת קֹדֶשׁ *and thou shalt make of it an holy an-*  
*ointing oil* Ex. 30, 25; וְאַפִּיתָ אֹתָהּ שְׁתֵּים עָשָׂרָה חֲלוֹת *and thou*  
*shalt bake twelve cakes thereof* Lev. 24, 5; וּבָנָה אֹת  
 הָאֲבָנִים מִבְּנֵה *and he built an altar with the stones* 1  
 Kings 18, 32.

This construction becomes remarkable when the object of the material stands last; e. g. כָּל בְּלִיּוֹ עָשָׂה *he made all its vessels of brass* Ex. 38, 3; וַיִּצְרֵם... *he formed the man of dust* Gen. 2, 7.

4) When the speaker or writer wishes to indicate what part of the object is more especially affected by the action, then this part also takes the place of object; e. g. הוּא יְשׁוּפֶךָ רֹאשׁ *he will wound thee in the head* Gen. 3, 15; לֹא נִקְּנוּ נַפְשׁ *let us not take his life* Gen. 37, 21 (prop. *to smite him what regards his life* Conf. Deut. 19, 6; 22, 26); כִּסְחָץ כַּתְּנִים קָמְיוֹ *smite his adversaries in the loins* Deut. 33, 11; וַיִּכּוֹהוּ שָׁם הַחֲמֹשׁ *he smote him there in the belly* 2 Sam. 3, 27; אֶת כָּל אֹיְבֵי לִחִי *thou hast smitten all mine enemies on the cheek* Ps. 3, 8.

The same construction also occurs with the intransitive verbs; e. g. חָלָה אֶת בְּגָלְיוֹ *he was diseased in his feet* 1 Kings 15, 23. The parallel place 2 Chron. 16, 12 reads: בְּרַגְלָיו.

Concerning the construction of these verbs when used in the passive, see § 34.

Rem. 7 § 35, 7 will show that here also other constructions are possible.

## § 34. Construction of the Passive.

1) A passive expression in Hebrew is frequently connected with an object; namely:

a) when a causative verb (הַפְעִיל and פַּעַל) governs a double object (§ 33, 1), then in the passive that object alone which is directly affected by the action, changes into the subject, while the other object remains object, and this irrespective of whether the subject is a nomen or pronomen, or is implied in the *verbum finitum*; e. g. אֲשֶׁר הָרְאִיתָ *which has been shewed thee* Ex. 26, 30; אֲשֶׁר אָתָּה מְרַאֶה Ex. 25, 40; פְּקַדְתִּי יְהוָה שְׁנוֹתַי *I shall be deprived of mine remaining years* Jes. 38, 10; כָּסוּ הָרִים צֶלֶה *the mountains were covered with the shadow of it* Ps. 80, 11; הִנְחַלְתִּי לִי יְרַחִי שְׁוֹא *so am I made to possess months of vanity* Job 7, 3.

b) with regard to the construction explained in § 33, 4, the person alone who undergoes the action, becomes subject, while the further determination remains object; e. g. וְנִמְלְתֶם אֹת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin*. Gen. 17, 11. 14. 24. 25.<sup>1)</sup>

c) a transitive verb with its object, is not unfrequently changed into passive in such a manner that the verb alone changes its gender, while the object re-

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1) This construction of the passive is very similar to that of various intransitive verbs mentioned in § 32, 9.

tains its place as object; e. g. וְיֻלְדַּת לְחֵנוֹךְ אֶת עִירָד *and unto Henoch was born Irad* Gen. 4, 18 conf. 21, 5; 40, 20; וַיִּגְדַּל לְרִבְקָה אֶת דְּבָרֵי עֵשָׂו *and the words of Esau were told to Rebeka* Gen. 27, 42 conf. 2 Sam. 21, 11; 1 Kings 18, 13; וְלֹא יִקְרָא עוֹד אֶת שְׁמֶךָ *neither shall thy name any more be called* Gen. 17, 5; וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1, 6; וַיּוֹשֶׁב אֶת מֹשֶׁה וְאֶת אַהֲרֹן *and Moses and Aaron were brought again unto Pharaoh* Ex. 10, 8; יֵתֵן אֶת הָאָרֶץ *let this land be given* Num. 32, 5; conf. 1 Kings 2, 21; וַשְׂאֵהָ יָבֵת שָׁעַר *and the gate is smitten with destruction* Jes. 24, 12. The same construction occurs with the participle; e. g. וְהִנְתָּר אֶת הַהֶמְכִּין הַזֶּה *and this great store is left* 2 Chron. 31, 10.<sup>2)</sup>

2) The *operating cause* in the passive is generally expressed by לְ; e. g. בָּרוּךְ אַבְרָם לְאֵל *blessed be Abram of (= by) God* Gen. 14, 19; וַיַּעֲתֵר לוֹ *and the Lord was intreated by him* Gen. 25, 21; גַּם לָרַעְהוּ וַשָּׁנֵא רָשׁ *the poor is hated even of his friend* Prov. 14, 20.

2) In many of these instances the passive may be changed into the active with an indefinite subject (*one*). By this it becomes clearer to our western way of understanding, that the object may remain in the passive, and that it does not agree in number and gender with the verb, even when it precedes, seeing that it is not *subject* but *object*; e. g. הָעֲבוֹדָה הַקָּשָׁה אֲשֶׁר עָבַד בָּךְ *the hard service wherein thou wast made to serve = wherein they made thee to serve* Jes. 14, 3; חֲזוֹת קָשָׁה *a grievous vision is declared unto me* Jes. 21, 2; וַיִּדָּא יָדָיו *and the arms of the fatherless have been broken* Job 22, 9; שְׁבַעִים שָׁבָעִים נִחְתָּד *seventy weeks are decreed upon* Dan. 9, 24.



More rarely by *מן* (or *מִן*) e. g. *וְלֹא יִכָּרֵת כָּל בָּשָׂר עוֹד* *neither shall all flesh be cut off any more by the waters* Gen. 9, 11; *מִה' מַצְעָדַי נִכָּר בּוֹנֵנוּ* *a man's steps are directed by the Lord* Ps. 37, 23; or by *מִפְּנֵי*; e. g. *מִלֵּאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם* *the earth is filled with violence through them* Gen. 6, 13; or by *בָּ* e. g. *בְּאָדָם דָּמוֹ וְשָׁפַךְ* *by man shall his blood be shed* Gen. 9, 6; *וְאֲדֹנִי צִוָּה בַּה'* *and my lord was commanded by the Lord*. Num. 36, 2; *בְּךָ יִרְחַם* *for in thee the fatherless findeth mercy*. Hosea 14, 4; finally also as object; e. g. *יֵהָרֵב הָאֶבֶל* *ye shall be devoured by the sword*. Jes. 1, 20 Conf. § 32, 11.

**Rem. 8** Many intransitive verbs sometimes supply the place of passive verbs; e. g. *עָלָה* *to be brought up, to be offered* Lev. 2, 12; *to be booked, to be entered in* *עָלָה הַמִּסְפָּר בַּמִּסְפָּר* *neither was the number entered into the account* 1 Chron. 27, 24; *יֵצֵא* *to be brought forth* Deut. 14, 22.

§ 35. Connection of the noun with the verb through the addition of letters or words.

1) In most of the cases, mentioned in § 32, letter or word prepositions are not unfrequently used. Even the passive object is sometimes connected with *לְ*; e. g. *הֲרִגוּ לְאַבְנֵר* *they slew Abner* 2 Sam. 3, 30 conf. § 27, 6 E. ε.

2) The answer to the question *whither?* (§ 32, 6) is frequently expressed by *אֶל* or *לְ* e. g. *וַיֵּצְאוּ אֶל מִדְבַּר* *and they went to the wilderness of Shur*. Ex. 15, 22; *לְכוּ לְסִבְלֹתֵיכֶם* *get you unto your burdens* Ex. 5, 4.

This is the only construction when a person is the



terminus of the action, except in the case of those verbs with which a person may also stand as object (see § 32, 6). If however the terminus of the action is not a person הַ appended to the noun (*locative* ה) is also frequently used, sometimes even in answer to the question *where?* e. g. וַיָּבֹאוּ אֶרֶץ כְּנָעַן לָלֶכֶת אֶרֶץ כְּנָעַן *to go into the land of Canaan, and they came into the land of Canaan* Gen. 12, 5. Generally, however, the place where any thing occurs is indicated by the prefix בְּ; e. g. לָמָּה בְּחוּץ תַּעֲמֹד *wherefore standest thou without?* Gen. 24, 31.

3) Also with the verbs, named in § 32, 8, other constructions than those which have been there set forth not unfrequently occur; e. g. וְעַל שָׁפָם יַעֲמֶה *and he shall cover his beard* Lev. 13, 45; כְּבוֹדִי מֵעָלַי הִפְשִׁיט *he hath stripped me of my glory* Job 19, 9.

4) The manner in which anything takes place is usually expressed by בְּ (בְּמוֹ); e. g. בְּמִצּוֹלֹת כָּמוֹ אֶבֶן *they went down into the depths like a stone* Ex. 15, 5; שִׁימֵנִי בַחֹתָם *set me as a seal* Cant. 8, 6 (conf. § 32, 9).

The other conjunctive words or letters are in this case usually omitted; e. g. בְּנַעֲוֶיהָ *as in her youth* Lev. 22, 13; בְּדָבָרָם *as in their stable* Jes. 5, 17; כָּאֶבֶן מִים יִתְחַבְּאוּ *the waters are frozen as into a stone* Job 38. 30; וַיִּחְלוּ *and they waited for me as for rain* Job 29, 23; הֲתִשְׁחֵק בּוֹ בַצִּפּוֹר *canst thou play with him as with a bird?* Job 40, 29.

Rem. 1 Other prepositions are rarely added; e. g. בְּבִחְצֵי מַעֲנֶה *within as it were half a furrow* I Sam. 14, 14; כְּבִרְאשׁוֹנָה and כְּבִתְחִלָּה

as in the beginning Jes. 1, 26; כִּמְפָנֵי חֶרֶב as it were before the sword Lev. 26, 36; כְּעַל-כָּל-הוֹן as much as in all riches Ps. 119, 14.

5) Determinations of *time* in answer to the question *when* (Conf. § 32, 10 *b*) are usually expressed by כִּי; e. g. וַיִּשָּׁבֶם בַּבֶּקֶר and he rose early in the morning Gen. 22, 3; וּבְכָל יוֹם מִתְהַלֵּךְ he went every day Est. 2, 11.

6) The organ also through which an action is performed (§ 32, 11), is usually expressed by בְּ (בְּמוֹ); e. g. אֹדִיעַ בְּפִי with my mouth will I make known Ps. 89, 2; אֹדֶה בְּפִי with my mouth I wilt give thanks Ps. 109, 30; בְּמוֹ פִי אֶתְחַנֵּן לוֹ I intreat him with my mouth Job 19, 16; וְאֶנִּיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי and I could shake mine head at you Job 16, 4 (conf. נִינְעוּ רֹאשׁ Ps. 22, 8); וַיִּנָּד בְּרֹאשׁוֹ and he shall shake his head Jer. 18, 16. Conf. also Ps. 35, 16 and Lam. 2, 16 with Job 16, 9.

The בְּ *instrumentalis* is not unfrequently used in Hebrew even where we in English have the simple object; e. g. וַיָּרֶם בַּמָּטָה and he lifted up the rod Ex. 7, 20; נִתְּנָה עָלַי בְּקוֹלָהּ (conf. נָתַן קוֹלוֹ) to raise one's voice Jer. 12, 8; וַתִּבְּשׂוּ עֲלֵינוּ בְּשָׁפָה they open the mouth Ps. 22, 8; כִּצְלָמוֹת כָּסֶפֶר thou hast covered us with the shadow of death Ps. 44, 20; פָּעְרוּ עָלַי בְּפִיהֶם they opened their mouth at me Job 16, 10 with which conf. וַיַּעֲרָה פִּיהָ Jes. 5, 14; וַיִּמְטַר עָלָיו בְּלֶחֶמוֹ she shall rain his food upon him Job 20, 23 with which conf. מִמְּטִיר לָחֶם Ex. 16, 4; פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ Zion wrung her hands Lam. 1, 17.

(For the rest, consult the Lexicon).

7) Prepositions are also occasionally used to express

a second object which is added to determine the first object more accurately; e. g. *וַיִּכְהוּ אֶל הַחֶמֶשׁ* *he smote him in the belly* 2 Sam. 2, 23; *יָבוּ עַל חֻלְהוּ* *they shall smite the judge upon the cheek* Michah 4, 14. Conf. Deut. 28, 35.

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CHAPTER XI. — THE INFLUENCE OF THE SUBJECT  
UPON THE PREDICATE AS REGARDS GENDER  
AND NUMBER.

§ 36. Constructio ad Synesin.

1) The general rule that the predicate agrees in gender and number with the subject also exists in Hebrew. It is, however, frequently not observed, because the attention is directed more to the idea and signification of the subject than to its grammatical form. (Constructio ad synesin).

2) Hence singularia which express a collective idea, as *עַם*, *גוי* *people*, *בֵּית* *family*, *צֹאן* *flock*, or which in certain cases have acquired a collective signification (Conf. § 2, 1 c), are by preference construed in the plural; e. g. *תָּבֹאוּ הַצֹּאן* *the flock came* Gen. 30, 38; *וַיַּעֲלוּ בֵּית יוֹסֵף* *and the house of Joseph went up* Judges 1, 22; *וַיֵּרְאוּ אִישׁ וְיִשְׂרָאֵל* *and the men of Israel saw* Judges 9, 55; *וַיָּנָסוּ אֲרָם* *and Aram fled* 1 Kings 20, 20; *וַיֵּדְעוּ הָעָם* *the people shall know* Jes. 9, 8; *תִּמּוּ רִמּוֹ* *the oppressors are consumed* Jes. 16, 4; *תִּשְׁבְּרָה* (refers to *עֵיר* v. 10) *it shall be broken up* Jes. 27, 11; *וַיָּגְלוּ עַם אֲרָם* *and the people of Aram shall go into captivity*. Amos 1, 5; *נָסוּ וְאִין רִדָּה רָשָׁע* *the wicked flee when no man pursueth* Prov. 28, 1.

The predicate agrees with the signification of a collective noun not only in number but also in gender; e. g. *וְכָל הָאָרֶץ בָּכְיָה* and *all the country wept* 2 Sam. 15, 23 conf. 1 Sam. 17, 46, 1 Kings 10, 24; *וּמוֹלֶתֶדָה לָהּ*..... *and thy issue..... shall be thine* Gen. 48, 6; *וְכָל מִרְבֵּית בֵּיתָהּ יָמוּתוּ* and *all the increase of thine house shall die* 1 Sam. 2, 33; *וְכָל עַבְדַּת יִשְׂרָאֵל הַנוֹעָדִים* and *all the congregation of Israel that were assembled* 1 Kings 8, 5; *וְאַבְדּוּ שְׂאִירֵית פְּלִשְׁתִּים* and *the remnant of the Philistines shall perish* Amos 1, 8; *הַבָּקָר הָיוּ חֹרְשׁוֹת* the cows were plowing Job 1, 14.

**Rem. 1.** The predicate seldom stands in the singular when the subject is a collectivum; e. g. *לֹא יִשָּׂא גּוֹי* nation shall not lift up sword against nation Jes. 2, 4 (conf. however, the parallel place Michah 4, 3).

**Rem. 2.** Constructions such as Gen. 34, 30 are very peculiar; *וְאַנְי מִתִּי מְסָפָר* while I (and those with me) are few in number.

**Rem. 3.** The construction sometimes commences in the singular (chiefly when the verb precedes the subject) and changes, after the collectivum has been named, into the plural; e. g. *וַיִּשְׁמַע הָעָם... וַיִּתְאַבְּלוּ* and when the people heard.... they mourned, and no one put on etc. Ex. 33, 4.

5) On the other hand, pluralia with a singular signification, chiefly the so called pluralia excellentiae, (§ 2, 2 e), are often construed in the singular; e. g. *אִם יֵאָדְנִי* if his master give him a wife Ex. 21, 4; *וְגַם בְּעָלָיו יוּמָת* and his owner also shall be put to death Ex. 21, 29. The same construction however also occurs with other nouns; e. g. *וְרִנָּה* the ostrich Job 39, 13

and ff. (conf. Talm. Babyl. Menach. 66 *b*); פָּנִים *face*, *front* 2 Sam. 10, 9; שָׂדֵמוֹת (= שָׂדֶה) *field* Hab. 3, 17.

When the subject is a feminine noun with a masculine signification the predicate is, for the same reason, construed masculine; e. g. הָיָה קֹהֵלֶת חָכָם *the preacher was wise* Eccl. 12, 9.

4) Pluralia which signify animals or material objects, whether of the masc. or fem. gender, are by preference construed with the fem. sing. (conf. § 1, 3 *b*); e. g. וְעִלְתָּה וְהִיָּתָה בְּנֵה תַנִּים וְהִיָּתָה סִירִים . . . . . *and thorns shall come up in her palaces . . . . . and it shall be an habitation of jackals* Jes. 34, 13 וְחָבְלִים אֶתְחַוְּתָה *sorrows have taken hold of her* Jer. 49, 24; לֹא סָר מִמֶּנָּה (the suffix refers to חַטָּאת) *he departed not therefrom* (i. e. *the sins of Jeroboam*) 2 Kings 3, 3; תְּהוֹרָה . . . . . תְּרוֹשָׁה (refers to בִּיצִיָּה) *that the foot may crush them that the wild beast may trample them* (i. e. *her eggs*) Job 39, 15.

5) Plural nouns also of persons are sometimes construed with the singular; namely when the attention is more directed to the individuals of the subject (conf. כל = *omnis* and *omnes*); e. g. בָּנוֹת צִעְרָה *his branches creep over the wall* Gen. 49, 22; וְיָבִיאוּ (referring to רָשָׁעִים) *when he* (i. e. *the wicked*) *bringeth it* Prov. 21, 27; וְצַדִּיקִים כְּכַפִּיר יִבְטָח *but the righteous are bold as a lion* Prov. 28, 1; chiefly when the subject is a participle; e. g. אֲבָרִיךְ אֶרֶר וּמְבָרְכֶיךָ בָרוּךְ *cursed be every one that curseth thee, and blessed be every one that blesseth thee* Gen. 27, 29; מְחַלְלֵיהָ מוֹת יוּמָת *every one that profaneth it shall surely be put to death* Ex. 31, 14; עַמִּי נִגְשָׁיו מְעוּלִל

as for my people, children are their oppressors Jes. 3, 12;  
וְהַמְכִּיָּה מְאֻשֶּׁר and happy is every one that retaineth her  
Prov. 3, 18.

6) With duals the predicate stands in the plur., because no dualform exists of verbs, adjectives and pronouns; e. g. וְעֵינֵי לֵאָה רַכּוֹת and *Lea's eyes were tender* Gen. 29, 17; וְשִׁפְתֶיהָ נָעוּת her lips were moving 1 Sam. 1, 13; וְיָדֶיכֶם גָּם הֵם your hands are full of blood Jes. 1, 15; אֲנִי אֲהִי (referring to עֵינַיִם) it (i. e. the light of mine eyes) also is gone from me Ps. 38, 11; sometimes, however, it is found in the sing. (conf. n°. 4); e. g. וְעֵינָיו קָדְמָה and his eyes were set 1 Sam. 4, 15; וְסִסּוֹ בְּצִיּוֹן עֵינֵינוּ and let our eyes gaze upon Zion Michah 4, 11.

§ 37. The construction of sentences in which the predicate precedes the subject.

1) The predicate frequently differs in gender and number from its subject because of its position in the sentence; for the speaker or writer, (as if not yet quite certain about the right grammatical construction), often begins with the most simple form, namely that of the masc. sing., although a fem. or plur. noun will follow; e. g.

a) with the verb as predicate; יְהִי מְאֻרָּת let there be lights Gen. 1, 14; וְיִשָּׁח גִּבְהוֹת הָאָדָם and the loftiness of man shall be bowed down Jes. 2, 17; לֹא יִסַּג בְּלִמּוֹת reproofs shall not depart Michah 2, 6; נִמְצְא נָשִׁים no women were found Job 42, 15.

This construction is more rare when the subject



is fem. plur., for then the predicate is construed at least in the plur. masc. יִצְאוּ בָנוֹת שִׁלוֹ *the daughters of Shiloh come out* Judges 21, 21; יִהְיוּ רַגְלֶיךָ בְּלִיכָם *before your feet stumble* Jer. 13, 16; יִלְכוּ יוֹנְקָתָיו *his branches shall spread* Hosea 14, 7.

b) with an adj. as predicate; e. g. יָשָׁר מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119, 37; רָחֵק מִרְשָׁעִים יְשׁוּעָה *salvation is far from the wicked* Ps. 119, 155.

c) with a participle as predicate; e. g. עֲבָדֶיךָ רְעָה צֹאן *thy servants are shepherds* Gen. 47, 3.

d) with the copula הָיָה or הוּא בְּלִי יָמֵי חֲנוֹךְ *and all the days of Enoch were* Gen. 5, 23; וּבִסֶּר נִמַּל יִהְיֶה גֶפֶת *and the flower becometh a ripening grape* Jes. 18, 5; אֲשֵׁי ה' הֵם הַנְּחִלָּה הוּא *the offerings of the Lord made by fire are his inheritance* Jos. 13, 14; חֻקֹּת הָעַמִּים הֵם הַבֶּל הוּא *for the customs of the nations are vanity* Jer. 10, 3.

2) If, however, in such cases the sentence is continued after the subject, the subsequent predicates agree with the subject in gender and number; e. g. יְהִי מְאֹרֹת ... יְהִי *let there be lights and let them be* Gen. 1, 14; וַיַּחֲמוּ הַצֹּאן ... וַתֵּלֶדְוָה *and the flocks conceived and brought forth* Gen. 30, 39; וַיָּשִׁבוּ לִמְנִי ... וַיָּבֹא אֵלַי אֲנָשִׁים *and the elders of Israel came unto me and sat before me* Ez. 14, 1 (conf. § 38, 3).

**Rem. 1.** In general it is noticeable that the feminine forms are sparingly used, for, not unfrequently, only that particular predicate which stands nearest to the subject is construed fem. (Conf. § 4, 11); e. g. עוֹרֵר לְךָ שְׂאוֹל מִתַּחַת רִגְנֶה *sheol from beneath is moved* ...



... it stirreth up the shades for thee Jes. 14, 9; אָבַל אֲמַלְלָה אֶרֶץ the land mourneth and languisheth Jes. 33, 9. The same thing may also be noticed as regards adjectives, suffixes, participles, and other words; viz. the feminine is only expressed once, and that by the word which is nearest to the subject; e.g. יְהוָה . . . . וְהָאֵבֶן הַזֶּה and this stone shall be God's house Gen. 28, 22; תִּפְחָגְוָהּ הָאֶחָת וְהָשֹׁנָה if he come to the one company and smite it Gen. 32, 9; רוּחַ גָּדוֹלָה וְחֹזֶק a great and strong wind I Kings 19, 11; יָד שְׁלוּחָה אֵלַי וְהִנֵּה בּוֹ a hand put forth unto me, and, lo, therein a roll of a book Ez. 1, 9.

In like manner, in a series of successive forms of the second pers. sing. imperf., it will more than once be found that the first form alone possesses the fem. termination יָי; e.g. וַתֵּעָלִי . . . . וַתִּכְרַתְּ thou art gone up . . . . and made thee a covenant Jes. 57, 8; וַתִּקְרִיבִי יָמַיךְ וַתִּבְּאֵה thou hast caused thy days to draw near, and thou art come Ez. 22, 4; תִּהְיֶה לְצַחֵק . . . . תִּשְׁתִּי thou shalt drink . . . . thou shalt be laughed to scorn Ez. 23, 32.

Finally, the masc. instead of the fem. is sometimes found in a subordinate sentence; e.g. אֵשׁ לֹא נִפְחָ fire that is not blown Job 20, 26. <sup>1)</sup>

Rem. 2. The change of gender in Nah. 3, 15 is very irregular תַּעֲבֹדְךָ כַּאַרְבֶּה תַּעֲבֹדְךָ כַּחֲבִירִי make thyself many as the cankerworm, make thyself many as the locust.

3) The instances in which a suffix, referring to something plural, is used with a distributive sense in the sing., are numerous; e.g. עַל אֹיְבֶיךָ . . . . וְשָׁבִיתָ שְׁבוּיָם against thine enemies . . . . and thou carriest them away captive Deut. 21, 10; conf. 28, 48; יִשְׁגּוּ כְּרוּבִים . . . . קוֹמָתוֹ

<sup>1)</sup> Instances such as Lev. 2, 1; 5, 1 are of a different kind, for the fem. noun נֶפֶשׁ as referring to a person of the male sex, is in the continuation of the sentence construed as masc.

*two cherubim . . . . each ten cubits high* 1 Kings 6, 23;  
 וְשָׂרָק לָוּ . . . . לְגוֹיִם *to the nations . . . . and he will hiss for*  
*them* Jes. 5, 26; וְאָכְלָה אֲרָמוֹתֶיהָ . . . . בְּעָרֶיהָ *upon his cities*  
*and it will devour the castles thereof* Hosea 8, 14 (See  
 Abn-Ezra on this place); הֲתֵצֵא מְזֻרוֹת בְּעָתוֹ *canst thou*  
*lead forth the Mazzaroth in their season?* Job 38, 32.

**Rem. 3.** The instances where the predicate, even when following its subject, differs from it in gender and number are to be explained on the one hand by the tendency to use the third pers. plur. masc. of עָתִיד instead of the third pers. plur. fem.; e. g. וְאֵת אִשְׁתּוֹ וְאֶמְהָתָיו *and God healed his wife and maid servants, and they bore children* Gen. 20, 17; וּמִסְלָתִי יִרְמוֹן *and my high ways shall be exalted* Jes. 49, 11; וְהָרִייתוּ יְבָקְעוּ *and their women with child shall be ripped up* Hosea 14, 1; בָּנוֹת וְאַשְׁרוּרָה מְלָכוֹת וּפִילָגְשִׁים וַיְהַלְלוּהָ *the daughters saw her and called her blessed, yea the queens and the concubines, and they praised her* Cant. 6, 9 (Conf. § 18, 3 Rem. ); and on the other hand by the circumstance that the predicate is often a participle which should be considered as a noun; e. g. לַפֶּתַח חִטָּאת רִבֵּץ *sin coucheth at the door* Gen. 4, 7.

The same irregularity also occurs a few times with the verb הָיָה; e. g. וַעֲלָמָה הָיָה *and it was dark* Gen. 15, 17; וְאַרְבַּע הַיָּדוֹת יִהְיֶה *and four parts shall be your own* Gen. 47, 24; תּוֹרָה אֶחָת יִהְיֶה לְאַוְרָח *one law shall be to him that is homeborn* Ex. 12, 49; בְּנֵי בֵית הָיָה לִי *I had servants born in my house* Eccl. 2, 7. In the last example לִי הָיָה may also be considered as a new sentence and may be translated *and homeborn slaves, also these were given to me.*

§ 38. The construction of subjects consisting of more than one word. (Compound subjects).

1) When the subject consists of a noun in *st. constr.*

connected with another noun, the predicate agrees in gender and number with the *nomen regens*. Sometimes, however, it agrees with the *nomen rectum*, chiefly when this contains the main idea of both nouns; e. g. קוֹל דְּמִי אֶחֶיד צִעֲקִים *the voice of thy brother's blood crieth* Gen. 4, 10; <sup>1)</sup> conf. Jes. 52, 8; Jer. 10, 22; Job 29, 10; וּמִבְּחָר שְׁלֹשֵׁי מִבְּעֵי *and his chosen captains are sunk* Ex. 15, 4; וְנָגַע צִרְעַת בִּי הַהִיא *when the plague of leprosy is in a man* Lev. 13, 9; כִּי הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *that the battle was set against him* 2 Sam. 10, 9; (in this instance the verb agrees with the *nom. rectum*, although it precedes); וּשְׂאֵר מִסְּפַר קִשְׁת גְּבוּרֵי בְנֵי קֶדָר וּמַעֲמֹו *and the residue of the number of the archers, the mighty men of the children of Kedar, shall be few* Jes. 21, 17; וּמִסְּפַר חֳדָשָׁיו חָצֹו *and the number of his months is cut off* Job 21, 21; רַב שָׁנִים וַיִּדְעֻ חֲכָמָה *and multitude of years should teach wisdom* Job 32, 7.

For the same reason also the predicate generally stands in the plur. with the noun בָּל כָּל יְמֵי *and all the days of Adam were* Gen. 5, 5; אֲדָם *and all the days of Adam were* Gen. 5, 5; כָּל יְשֵׁבֵי כְנָעַן *all the inhabitants of Canaan are melted away* Ex. 15, 15; with the cardinal numbers from *three to ten*, and with מֵאָה and אֶלֶף.

Rem. 1. With בָּל however the predicate not unfrequently stands in the sing.; e. g. וַיְהִי כָל יְמֵי נֹחַ *and all the days of Noah were* Gen. 9, 29; וְכָל מִחֲמֵדֵינוּ הָיָה לְחֶרֶבָה *and all our pleasant things are laid*

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<sup>1)</sup> קוֹל is by some considered as an exclamation; e. g. *the voice of thy brother's blood, that crieth or lo; thy brother's blood crieth!*

waste Jes. 64, 10; כָּל־דַּרְכֵי־אִישׁ וְךָ בְּעֵינָיו all the ways of a man are clean in his own eyes Prov. 16, 2.

Rem. 2. The predicate occasionally agrees with the *nom. rectum* for no other reason than that it is nearest to it; e. g. קִשְׁתֵּי גִבּוֹרִים חָתוּם the bows of the mighty men are broken 1 Sam. 2, 4; עֵינֵי גִבּוֹרֹת אָדָם the lofty looks of man shall be brought low Jes. 2, 11; וְאוֹר עֵינַי נִשְׁלַח as for the light of mine eyes, it also is gone from me Ps. 38, 11.

2) With two or more subjects connected by the conjunction וְ the predicate generally stands in the plur., provided it follows the subject; e. g. זָרַע וְקָצִיר . . . . לֹא זָרַע וְקָצִיר seedtime and harvest . . . . shall not cease Gen. 8, 22; וְאַבְרָהָם וְשָׂרָה זָקְנִים now Abraham and Sarah were old Gen. 18, 11; וְבָנָיו וְבָנוֹתָיו תִּתֵּן thy sons and thy daughters shall be given Deut. 28, 32.<sup>1)</sup> If however the predicate precedes, then it generally agrees in number and gender with the subject which stands nearest to it; e. g. וַיָּבֹאוּ נֹחַ וּבָנָיו and Noah and his sons went in Gen. 7, 1; וַיֹּאמֶר אָחִיהָ וְאִמָּה and her brother and mother said Gen. 24, 55; וַתֵּגֶשׁ גַּם לֵאָה וּלְדֹתֶיהָ and Leah also and her children came near Gen. 33, 7; וַיָּבֹאוּ יְהוּדָה וְאֶחָיו and Judah and his brethren came Gen. 44, 14; וַיִּשָּׂא מֹשֶׁה וּבָנָיו וְיִשְׂרָאֵל Moses and the children of Israel sang Ex. 15, 1; וַיִּשְׁאֲמוּ מִרְיָם וְאַהֲרֹן and Miriam and Aaron spoke Num. 12, 1; וַיִּגְזֹל דָּוִד וְאֶנְשָׁיו and David and his men took them away 2 Sam. 5, 21.

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1) In Ex. 21, 4 הָאִשָּׁה וְלִדְתֶיהָ תִּהְיֶה the wife and her children shall be, הָאִשָּׁה is evidently considered as the principal person.

Rem. 3. The predicate occasionally stands in the plur. even when it precedes; e. g. חֲמָאֵי מִשְׁקָה ..... וְהָאֹפֶה *the butler and the baker committed offence* Gen. 40, 1; נִמְנִים אֶרֶץ וְכָל יֹשְׁבֶיהָ *the earth and all the inhabitants thereof are dissolved* Ps. 75, 4; וַיִּנְאַלְהוּ חֹשֶׁךְ וְצִלְמוֹת *let the darkness and shadow of death claim it for their own* Job 3, 5. On the other hand the predicate rarely stands in the sing. when it follows; e. g. שֶׁמֶן וְקֶמֶרֶת יִשְׂמַח לֵב *ointment and perfume rejoice the heart* Prov. 27, 9, in which case also the masc. form is evidently preferred to the fem.

3) The deviations from the natural construction in the case of more than one subject, are restricted to the first predicate, for when more predicates follow, these stand in the plur. e. g. וַיָּקָם אֲבִימֶלֶךְ וּפִיכָל ..... וַיָּשָׁבוּ *and Abimelech and Picol rose up and returned* Gen. 21, 32; וַתָּקָם רִבְקָה וְנַעֲרֶיהָ וַתֵּרָבְּנָה *and Rebekah and her damsels rose up and rode* Gen. 24, 61; וַתֵּעַן רָחֵל וְלֵאָה וַתֹּאמְרָה *and Rachel and Lea answered and said* Gen. 31, 14; וַתֵּנֶשׂ וַתֵּנֶשׂ וַיֵּלְךָ וַיֵּלְךָ *and Leah also and her children came near and bowed themselves* Gen. 33, 7. (Conf. § 37, 2).

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## CHAPTER XII. — SEQUENCE OF THE DIFFERENT PARTS OF THE SENTENCE.

### § 39. Place of the Subject and of the Predicate.

1) The Hebrews are fond of placing the principal idea or word at the *beginning* of the sentence. The other portions of the sentence follow according to the greater or less value which they have in the opinion of

the speaker or writer, so that the relative preference given to the various portions of the sentence may serve as a standard for estimating the importance or value which the speaker or writer assigns to them.

**Rem. 1.** The portion of the sentence, on which the greatest emphasis rests, is seldom placed at the end; e. g. ... וְהָיוּ הַדְּבָרִים הָאֵלֶּה. על לִבְּךָ... *and these words shall be upon thine heart* Deut. 6, 6; and in order to strengthen the emphasis, the subject already expressed is repeated even after one single intermediate sentence; e. g. הָאָרֶץ הַזֶּה מְאֹד מְאֹד מְאֹד מְאֹד מְאֹד. . . . . אֲשֶׁר . . . . . the land which we passed through . . . . . is an exceedingly good land Num. 14, 7.

2) According to the principle of n°. 1 the verb generally stands first in verbal sentences; the more so, because the subject is already implied in the form of the verb. Yet even in nominal sentences the nomen expressing the predicate frequently precedes the subject, because the predicate may in many cases be considered as the principal word.

3) The subject, however, generally takes the first place in proverbial language and in comparisons; e. g. בֶּן חָכָם יַשְׂמַח אָב *a wise son maketh a glad father* Prov. 10, 1; מְלִכּוּתְךָ מְלִכּוּת מְלִכּוּת כָּל־עֲלָמִים *thy kingdom is an everlasting kingdom* Ps. 145, 13; כְּמוֹד כְּפָרְעָה *for thou art even as Pharaoh* Gen. 44, 18.

4) The subject stands first also in verbal sentences, which serve to communicate something which is necessary to the context, but for which no fit opportunity has yet presented itself (*pluperfect*), or shall present



itself in the continuation of the narrative; e. g. וּמִלְכָּה *now the queen of Sheba had heard* 1 Kings 10, 1; פַּרְעֹה מֶלֶךְ מִצְרַיִם עָלָה *Pharaoh, king of Egypt had gone up* 1 Kings 9, 16; וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ *for the earth was waste and formless* Gen. 1, 2.

Sentences with the adverb טָרָם may fitly be added to this group; e. g. וְכָל שֵׁיחַ הַשָּׂדֶה טָרָם יְהִי בָאָרֶץ *no plant of the field was yet on the earth* Gen. 2, 5; וְשָׁמוּאֵל טָרָם יָדַע *now Samuel did not yet know the Lord* 1 Sam. 3, 7.

5) The subject, further, naturally stands first whenever it forms the principal part of the narrative, or when for some other reason it requires to be prominently set forth; e. g. וְהַמַּיִם נִבְּרוּ *now the waters had increased exceedingly* Gen. 7, 19 (the narrator commences to describe the particulars of the flood, and especially the fall of water). וְנֹחַ מָצָא חֵן *now Noah found grace in the eyes of the Lord* Gen. 6, 8 (Noah will be the chief person in the subsequent history). הַנָּחָשׁ הִשִּׁיאֵנִי *the serpent (therefore no human being) beguiled me* Gen. 3, 13; אַבְרָם יָשָׁב *Abram dwelled in the land of Canaan* Gen. 13, 12 (in contrast with Lot).

Relative and interrogative pronouns when subjects also stand first. (Conf. § 40, 3).

6) The predicate, if an adjective, participle or pronoun, stands first in nominal sentences; e. g. רַב מְאֹד מִבְּחִנּוֹ Joel 2, 11; מָתָה אֲנֹכִי *or else I die* Gen. 30, 1; יִרְא אֲנֹכִי אֹתוֹ *for I fear him* Gen. 32, 12; זֶה הַדָּבָר *this is the thing* Ex. 16, 16; אֵלֶּה הַדְּבָרִים *these are the words* Deut. 1, 1.

If, however, the predicate is a noun then the subject



stands first; e. g. *שֵׁם הָאֶחָד פִּישׁוֹן* *the name of the first is Pishon* Gen. 2, 11; except when special emphasis is to be laid on the predicate; e. g. *עָפָר אַתָּה* *dust thou art* Gen. 3, 19; *וּבֶסֶר גִּמְלָה וְהָיָה נֶצֶחַ* *and a ripening grape the flower becometh* Jes. 18, 5; *אִם בָּחַי אֲבָנִים כִּחִי* *is my strength then of stone* Job 6, 12.

Rem. 2. Expressions such as *פִּה לָהֶם* *they have a mouth* Ps. 115, 5; *מַה לָּךְ* *what ailest thou?* belong to the same class. With this kind of sentence, the predicate of which is merely expressed by לְ with a suffix, the Hebrew writers even went further, and joined the subject with the predicate into one word, by appending to the noun of the predicate a suffix; e. g. *יָדִירָהֶם* Ps. 115, 7 = *יָדִירָהֶם רִגְלֵיהֶם* = *רִגְלֵיהֶם לָהֶם*; *וּפִילָגֶשׁ לוֹ* = *וּפִילָגֶשׁוֹ* *and he had a concubine* Gen. 22, 24; *נָבִיאָם* = *נָבִיא לָהֶם* *if ye have a prophet* Num. 12, 6. <sup>1)</sup>

Rem. 3. Concerning the place of the attributive adjective see § 4, 10 and Rem. 3.

## § 40. The places of the other parts of the sentence.

1) The copula in nominal sentences stands generally last, when it is a pers. pron. of the third pers., (See § 31, 2; § 37, 1 d) but it precedes the predicate when the copula is the verb *הָיָה*. For examples see § 31, 3.

The object in verbal sentences has its place after the subject and predicate.

Adverbial determinations, chiefly those of place and

1) On the other hand some writers sever the suffix from its noun, and place it separately, after having connected it with a letter preposition; e. g. *מִצָּרָתִי מִצָּרָה לִי* *out of mine affliction* Jonah 2, 3. Conf. the author's Essay, Darche Hannelsigah, L. B. 1881, § 60, 2.

time, stand by preference as near as possible (either before or after) to the predicate.

The negation however stands immediately before the predicate.

**Rem. 1.** The *object* is seldom placed between the negation and the verb; e. g. *לֹא מִים עָיַף תִּשְׁקֶה* *thou hast not given water to the weary to drink* Job 22, 7; *וְהוּא לֹא פָנִים קָלָקֵל* *and one do not whet the edge* Eccl. 10, 10; seldom also the *subject*; e. g. *לֹא ה' שְׁלָחַנִי* *the Lord hath not sent me* Num. 16, 29; *לֹא לִבִּי הָלַךְ* *mine heart went not* 2 Kings 5, 26; *כִּי לֹא לְפָנָיו חֲנֹף יָבוֹא* *a godless man shall not come before him* Job 13, 16; or a *determination*; e. g. *אַל לְאַרְדּוּ אִפְּךָ תִּקְחֵנִי* *take me not away in thy long suffering* Jer. 15, 15; *לֹא בְמִוְתוֹ יִקַּח הָבֵל* *when he dieth he shall carry nothing away* Ps. 49, 18; *לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ* *I will not rebuke thee for thy sacrifices* Ps. 50, 8; *לֹא עַל אִישׁ יוֹשִׁים* *for he needeth not further to consider a man* Job 34, 23, Conf. § 25 Rem. 8.

2) The deviations from the rule stated in n°. 1 have their ground in the greater emphasis the writer wishes to lay upon one or other part of the sentence. Hence:

(a) the *object* in verbal sentences sometimes stands before the *subject*; e. g. *וְכָתַב אֶת הָאֵלֶּת הָאֵלֶּה בַּכֶּתֵּב* *and the priest shall write these curses in a book* Num. 5, 23; *רָעָה תְּמוּתָהּ רָשָׁע רָעָה* *evil shall slay the wicked* Ps. 34, 22; or even before the *verb*; e. g. *וְהִרְבֵּשׁ קַח לָךְ* *and take the goods unto thyself* Gen. 14, 21; *אִם אַתְּ בּוֹדֵךְ הִנֵּה פַעֲשָׂה* *if thou shalt do this thing* Ex. 18, 23; *סֵפֶר הַתּוֹרָה מָצָאתִי* *I have found the book*

of the law 2 Kings 22, 8; כְּאֶשֶׁר אֲבִלִים יִנְחָם as one that comforteth the mourners Job. 29, 25.

Rem. 2. The arrangement: object, subject, verb, is very rare; e. g. דָּבָר גָּדוֹל הִנָּבִיא דָּבָר if the prophet had imposed on thee some great thing 2 Kings 5, 13; and that of: subject, object, verb, equally rare and only poetical; e. g. גִּמּוּל יָדָיו הָדָה the weaned child shall put its hand Jes. 11, 8; וְקִשְׁתוֹת נְעָרִים תִּרְמֹשְׁנָה and bows shall dash the young men in pieces Jes. 13, 18; ה' תִּפְלְתִּי יִקַּח the Lord will receive my prayer Ps. 6, 10; ה' צַדִּיק יִבְחֶן the Lord trieth the righteous Ps. 11, 5.

(b) the adverbial determination stands before the verb;

e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים Gen. 1, 1.

3) A few adverbs of time, such as אָז, עֵתָּה almost always stand at the beginning of the sentence; others such as תָּמִיד, עוֹר generally stand after the verb.

All particles of interrogation and אֲשֶׁר invariably stand at the beginning of the sentence.

## § 41. Case absolute.

The greatest emphasis, which can be given to an idea, is obtained by placing it first (*absolute*), quite independently of the place it should naturally have in the sentence, and by repeating it in the subsequent sentence; viz. by means of a pronoun when it is subject, and otherwise by means of a pronominal suffix (conf. *c'est moi, qu'on a accusé*). This subsequent sentence should then be considered not so much as a new sentence, but as the predicate of the idea which has been placed first. This predicate may be expressed in the

form of a nominal sentence, the examples of which have been already given in § 30, 3 and Rem. 2, or by a verbal sentence; e. g. בְּרִכַּת ה' הִיא תַעֲשִׂיר *the blessing of the Lord, it maketh rich* Prov. 10, 22; conf. v. 24; שָׂרַי אִשְׁתְּךָ לֹא תִקְרָא אֶת שְׁמֹהּ שָׂרַי *Sarai thy wife, thou shalt not call her name Sarai* Gen. 17, 15; אֲנִכִּי בִדְרֹךְ נָחֲנִי *as for me, the Lord has led me on the way* Gen. 24, 27; וְגַם אֶת בֶּן הָאֻמָּה לְגוֹי אֲשִׁימוּנִי *and also of the son of the bond-woman will I make a nation* Gen. 21, 13; וְאֶת הָעַם הָעֶבֶר *and as for the people, he removed them to the cities* Gen. 47, 21; שָׁכֵם בְּנֵי חַשְׁקָה נִפְשׁוּ בְּבִתְחָם *Shechem, my son, he longeth for your daughter* Gen. 34, 8; וְרִשְׁוֹ שֶׁרֶשׁ יִשְׂרָאֵל וְאֵלָיו גּוֹיִם יִדְרְשׁוּ *the root of Jesse . . . . of him the nations shall anxiously inquire* Jes. 11, 10; וְהָמָּה יִדְרְשׁוּ *but as for them, their way is not right* Ez. 33, 17; וְזִמְנָה וְחֹרֶף וְצִיָּתָם *summer and winter, thou hast made them* Ps. 74, 17 (conf. § 10, 1).

Rem. 1. We occasionally find such a casus absolutus introduced by לְ; e. g. לְקְדוֹשִׁים אֲשֶׁר בְּאֶרֶץ הַכֹּהֵן וְאֶדְרִי בְּלִחְפְּצֵיכֶם *as for the saints that are in the land, they are the excellent in whom is all my delight* Ps. 16, 3, 4; sometimes even when it expresses the subject; e. g. וְלְשָׂרִים לְמִשְׁפָּט יִשְׁרוּ *and as for princes, they shall rule according to judgment* Jes. 32, 1; לְכֶלֶב חַי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת *as for a living dog, it is better than a dead lion* Eccl. 9, 4; וְלִבְנֵי יִשְׁשָׁכָר וְתוֹלַע *and as for the sons of Issachar, Thola and Puah etc.* 1 Chr. 7, 1; וְכָל עֹבֵר עָלָיו יִשְׁמָ *every one that passeth by it shall be astonished* 2 Chr. 7, 21.

The casus absolutus is now and then also introduced by אֶת; e. g. וְאֶת כָּל מְבָרְחָיו . . . . בְּחָרֵב וּפְלוֹ *and as for all his fugitives . . . .*

*they shall fall by the sword* Ez. 17, 21; אֶת עַמּוּד הָעָנָן לֹא סָר *as for the pillar of cloud, it departed not* Nehem. 9, 19. This אֶת is sometimes also placed before that part of the sentence which is repeated *after* the whole sentence has been already pronounced, for the purpose of bringing it forward more prominently; e. g. אֲשֶׁר הֵבֵאתִי . . . . . concerning the evil that I have brought upon Jerusalem, yea as regards all that I have brought upon her Ez. 14, 22; conf. Judges 20, 44. 46. אֶת with the signification *as regards* is very clear in Jer. 23, 33. אֶת מָה כְּשָׂא *thou shalt say unto them; as regards (your question) What burden! I will cast you off* etc.

We have however already seen (§ 10 Rem. 7) that generally certain words,<sup>1</sup> or ideas, which have already been indicated by a suffix, are purposely repeated to revive the reader's attention.

2) In § 30 Rem. 2, we have seen that with sentences of this kind the suffix referring to the main word may sometimes be omitted. Examples of such an omission are Michah 7, 11 יוֹם הַהוּא יִרְחַק חֶק *as for that day, its decree shall be far removed*; Ps. 9, 7. חֲרִיבוֹתֵי הָאֹיִב תָּמוּ *the enemy are come to an end, his ruins are for ever*; or *O thou enemy . . . thy ruins* etc. In this case the predicate is frequently introduced by וְ (the so called וְ *apodosis*); e. g. מִסְפַּר שָׁנָיו וְלֹא חֶקֶר (namely לָהֶן) *the number of his years is unsearchable* Job 36, 26; . . . חַיֵּי הָעוֹלָם . . . (namely בּוֹ) *as for this house . . . I will dwell (in it) amongst the children of Israel* 1 Kings 6, 12; מִצְוַת שְׂפָתָיו וְלֹא אָמַשׁ (namely אוֹתָהּ) *as for the commandment of his lips, I did not reject it* Job 23, 12.

Rem. 2. The וְ *apodosis*, however, appears also where the suffix has

not been omitted; e.g. *מְשִׁנְאֵי וְאַצְמֵיהֶם* as for those that hate me, I will cut them off 2 Sam. 22, 41; *וְתוֹרָתִי וְיִמְאָסוּ בָּהּ* and as for my law, they have rejected it Jer. 6, 19; chiefly when the *casus absolutus* indicates the subject, and is introduced by another word; e.g. *וַיְהִי וַיִּפְּצוּ הַנְּשָׂאִים וַיִּפְּצוּ* and as for them who were left, they were scattered 1 Sam. 11, 11; *וְעַתָּה הַבְּרָכָה . . . . וְנִתְּנָה* and now as for this present . . . . let it be given 1 Sam. 25, 27.

3) When such a *casus absolutus* is expressed by a participle, it not unfrequently contains a conditional sentence; e.g. *כָּל הָרוֹג מִן שִׁבְעָתַיִם יָקָם* if anyone slayeth Cain, vengeance shall be taken on him sevenfold Gen. 4, 15; *אֲשֶׁר כָּל שָׁמְעוּ תִּצְלִינָה שְׁתֵּי אָזְנוֹ* at which, if anyone heareth it, both his ears shall tingle 1 Sam. 3, 11, conf. 2 Kings 21, 12; *יִוִּלַּד חָכָם וַיִּשְׂמַח בּוֹ* if one begetteth a wise child, he shall have joy of him. Prov. 23, 24. (In Keri *ישמח . . . . ויולד* and he that begetteth a wise child shall have joy of him). *כָּל אִישׁ וְכֵם וְכֵם וְכֵם וְכֵם וְכֵם וְכֵם* when any man offered, the priest's servant came. 1 Sam. 2, 13. Conf. § 28, 2 e.

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